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COLLEGE SERIES OF GREEK AUTHORS

HOMER'S ILIAD
BOOKS I-III

SEYMOUR

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COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND THOMAS D. SEYMOUR.

HOMER'S ILIAD

BOOKS I.–III.

EDITED

ON THE BASIS OF THE AMEIS-HENTZE EDITION

BY

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BOSTON:

PUBLISHED BY GINN & COMPANY.

1887.

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LIST OF ABBREVIATIONS

USED IN THE

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abs. = absolute, absolutely.
acc. = accusative.
acc. to = according to.
act. = active, actively.
adj. = adjective, adjectively.
adv. = adverb, adverbial, adverbially.
Aeol. = Aeolic.
antec. = antecedent.
aor. = aorist.
apod. = apodosis.
App. = Appendix.
appos. = apposition, appositive.
art. = article.
Att. = Attic.
attrib. = attributive.
aug. = augment.
c., cc. = chapter, chapters (when numerals follow).
cf. = compare.
chap. = chapter.
comp. = comparative.
cond. = condition, conditional.
conj. = conjunction.
const. = construe, construction.
contr. = contraction, contracted.
co-ord. = co-ordinate.
dat. = dative.
decl. = declension.
def. = definite.
dem. = demonstrative.
dep. = deponent.
dim. = diminutive.
dir. = direct.
disc. = discourse.
Dor. = Doric.
edit. = edition, editor.
editt. = editions, editors.
e.g. = for example.
encl. = enclitic.
Eng. = English.
Ep. = Epic.
epith. = epithet.
equiv. = equivalent.
esp. = especial, especially.
etc. = and so forth.
excl. = exclamation.
f., ff. = following (after numerical statements).
fem. = feminine.
fin. = sub fine.
freq. = frequently.
fut. = future.
G. = Goodwin's *Greek Grammar.*
gen. = genitive.
GMT. = Goodwin's *Moods and Tenses.*
H. = Hadley's *Greek Grammar*, revised by F. D. Allen (1884).
hist. pres. = historical present.
ibid. = in the same place.
id. = the same.
i.e. = that is.
impers. = impersonal, impersonally.
impf. = imperfect.
imv. = imperative.

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in. = ad initium.
indef. = indefinite.
indic. = indicative.
indir. = indirect.
inf. = infinitive.
interr. = interrogative, interrogatively.
intr. = intransitive, intransitively.
Introd. = Introduction.
Ion. = Ionic.
Kr. *Spr.* = Krüger's *Sprachlehre, Erster Theil*, fifth edition.
Kr. *Dial.* = Krüger's *Sprachlehre, Zweiter Theil*, fifth edition.
κτἑ. = *καὶ τὰ ἑξῆς.*
κτλ. = *καὶ τὰ λοιπά.*
Kühn. = Kühner's *Ausführliche Grammatik*, second edition.
Kühner-Blass = third edition of the first part of the *Grammatik*, revised by F. Blass.
Kühner-Gerth = third edition of the second part of the *Grammatik*, revised by B. Gerth.
Lat. = Latin.
L. & S. = Liddell and Scott's *Lexicon*, seventh and eighth editions.
l.c. = loco citato.
lit. = literal, literally.
masc. = masculine.
mid. = middle.
M. = Monro's *Grammar of the Homeric Dialect*.
Ms., Mss. = manuscript, manuscripts.
N. = note.
neg. = negative.
neut. = neuter.
nom. = nominative.
obj. = object.
obs. = observe, observation.
opp. to = opposed to.
opt. = optative.
p., pp. = page, pages.
part. gen. = partitive genitive.
partic. = participle.
pass. = passive, passively.
pers. = person, personal, personally.
pf. = perfect.
pl. = plural.
plpf. = pluperfect.
pred. = predicate.
prep. = preposition.
pres. = present.
priv. = privative.
prob. = probable, probably.
pron. = pronoun.
prop. = proper, properly.
prot. = protasis.
quot. = quoted, quotation.
q.v. = which see.
refl. = reflexive, reflexively.
rel. = relative, relatively.
Rem. = remark.
S. = Schmidt's *Rhythmic and Metric*.
sc. = scilicet.
SCG. = Gildersleeve's *Syntax of Classical Greek*, First Part.
Schol. = scholiast.
sent. = sentence.
sing. = singular.
subj. = subject.
subjv. = subjunctive.
subord. = subordinate.
subst. = substantive, substantively.
sup. = superlative.
s.v. = sub voce.
trans. = transitive, transitively.
viz. = namely.
v.l. = varia lectio.
voc. = vocative.

§, §§ = section, sections.
Plurals are formed generally by adding *s*.

Generally small Roman numerals (lower-case letters) are used in referring to the books of an author; but Α, Β, Γ, etc. in referring to the books of the Iliad, and *α*, *β*, *γ*, etc. in referring to the books of the Odyssey.

In abbreviating the names of Greek authors and of their works, Liddell and Scott's practice is generally followed.

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PREFACE.

THE commentary of this edition of the *Iliad* is based upon that of the fourth edition of *Homers Ilias, für den Schulgebrauch erklärt von Carl Friedrich Ameis, besorgt von Carl Hentze, Leipzig,* 1884. Professor Ameis was born in 1811. He studied at Leipzig under Gottfried Hermann. In 1837 he went to the Gymnasium at Mülhausen as 'Collaborator,' and remained there until his death, in 1870. He edited in 1846 the Bucolic Poets for the Didot Collection; and in 1856 he published the first part of his exegetical edition of the *Odyssey*, which was completed in 1860. In 1868 he published the first part of an edition of the *Iliad*. His work was greeted at once as that of an able and original scholar, and an admirable and experienced teacher. Since his death, Professor Hentze, of the Gymnasium at Göttingen, has completed and revised the edition of Homer. The grammatical studies of Professor Hentze have been an excellent complement to the literary and aesthetic work of Professor Ameis. The German edition owes much to both of these two scholars.

The American editor has made many additions to the German edition, in order to adapt the work more perfectly to the use of American classes. The student's stage of progress, when he begins the first books of the *Iliad*, is not so advanced in this country as in Germany. In particular, the German student is expected to read most of the *Odyssey* before beginning the *Iliad*.

In the interpretation of a few passages only does the American edition differ from the German.

The Editor has called attention to the most important Homeric peculiarities, but has not intended to repeat notes on the same

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topic; he has indulged in this repetition only with regard to certain matters which are often neglected or misunderstood. He has endeavored not to usurp the teacher's functions, but to aid him in doing scholarly work with his classes.

Illustrations have been drawn freely from the Old Testament, from Vergil, and from Milton. The verses of the great Epic poets of Greece and Rome should be associated together in the pupil's mind, and the illustrations from English authors should stimulate him to collect other similar examples.

The 'variae lectiones' of the Appendix have been selected with a view to exemplify the characteristic principles of some of the most prominent editors, as well as to show the variations of the best Mss.

The text is that of Dindorf, revised by Hentze, Teubner Series, Leipzig, 1884.

References preceded by the symbol [§] are to the Editor's *Introduction to Homeric Language and Verse.* Reference is made to Books of the *Iliad* by Α, Β, Γ κτλ.; to Books of the *Odyssey* by α, β, γ κτλ.

The Editor is indebted to Professor Hentze for his courtesy in permitting free use to be made of the Ameis-Hentze edition; and to Professor Perrin for reading most of the proofs, and for various suggestions.

Yale College, July, 1887.

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ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α.

Ἄλφα λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

Alpha preces Chrysae, pestis mala, iurgia regum.

'Alpha the prayer of Chryses sings:
The army's plague: the strife of kings.'

λοιμός. μῆνις.

Μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,

Vs. 1–7. Prooemium: *The wrath of Achilles, from its very beginning, and the destructive consequences which followed in accordance with the will of Zeus.* This is the principal theme of the *Iliad.* The First Book serves as an introduction to the whole poem; it narrates the story of the strife between Achilles and Agamemnon, and the decree of Zeus, which is made on the intercession of Thetis. — The events narrated in A occupy 21 days.

1. **μῆνιν**: *wrath, lasting anger*, the memorem iram of Verg. *Aen.* i. 4; *cf.* vs. 81, 247, 488. This receives prominence as being most important for the subject of the poem. — **θεά**: *cf.* ἄνδρα μοι ἔννεπε μοῦσα α 1; see on Β 484. For the following caesural pause, see § 40 *c*. — **Πηληιάδεω**: for the patronymic, see § 21 *d*; for the synizesis, see § 7. — **Ἀχιλῆος**: for the single λ, see § 41 *f* η. Achilles was the son of Peleus and the sea-goddess Thetis (see vs. 351 ff.). He was the mightiest warrior of the Greek leaders before Troy (v. 280, Β 769), although one of the youngest (Ι 438 ff.). His home was in Phthia (Β 681 ff.) of Thessaly. See on v. 488.

2. **οὐλομένην**: *destructive, deadly*; *cf.* Milton *Par. Lost* i. 2 'forbidden fruit ... whose *mortal* taste | Brought death into the world.' The thought is amplified in the following rel. clause, *cf.* v. 10, Β 227; see § 1 *h, t*. — **μυρία**: *countless*; not a numeral in Homer, see § 23 *i*. — For the hiatus, allowed when the final vowel has been elided, see § 9 *e*. — **ἄλγεα**: *i.e.* the defeats caused by the absence of Achilles from the conflict. — **ἔθηκεν**: *caused* (as Γ 321, see § 2 *v*), nearly equiv. to τεῦχε below.

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πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

3. **πολλάς**: the second clause of the rel. sent. is closely connected with the first by the anaphoric relation of πολλάς to μυρία (*cf.* α 1–3); while the third clause is added in the form of a contrast, αὐτοὺς δὲ κτλ. — **ἰφθίμους**: the fem. form ἰφθίμας is used by Homer only of persons; see § 20 *a*. — **Ἄϊδι προΐαψεν**: *sent off to Hades*, a vigorous expression for a violent death, as Ε 190, Ζ 487, Λ 55; *cf.* Ἀίδῃ προϊάψαι δορὸς ἄγραν Aesch. *Sept.* 309, multos Danaum demittimus Orco Verg. *Aen.* ii. 398. For the use of πρό, *cf.* πρὸ ἧκε v. 195. — **Ἄϊδι**: a metaplastic form of Ἀίδης (§ 19 *f.*), which in Homer is always the name of a person, the ruler of the nether world (§ 2 *v.*).

4. **ἡρώων**: did not have the later meaning of *heroes* in the Eng. sense (§ 2 *v*). — **αὐτούς**: *themselves, i.e.* their bodies as contrasted with their souls, as Ψ 66, ζ 329, λ 574, 602. They would have cared less about the rites of burial, if they had not considered the body to be the man himself. — **ἑλώρια**: *booty*, *cf.* κυσὶν δ' ἔπειθ' ἕλωρα κἀπιχωρίοις | ὄρνισι δεῖπνον Aesch. *Supp.* 808 f., canibus date praeda Latinis | alitibusque Verg. *Aen.* ix. 485 f. For the preceding hiatus, see § 9 *b*. — **τεῦχε κύνεσσιν**: since the bodies often had to lie unburied, *cf.* Β 393, Θ 491, Λ 395, Σ 271, 283, Χ 66 ff., 339. Dogs are the scavengers of the East. *Cf.* 'Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat' 1 *Kings* xxi. 24, 'And the Philistine said to David, "Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field"' 1 *Sam.* xvii. 44. To be left unburied was a dreaded fate; so Hector at the point of death besought Achilles, μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν Χ 339. — **τεῦχε**: for the omission of the aug., see § 25 *a, e*.

5. **δαῖτα**: of the food of brutes, as Ω 43; *cf.* Β 383. — **Διὸς . . . βουλή**: instead of Διὸς μεγάλου διὰ βουλάς, as θ 82, is joined paratactically (§ 3 *n* f.) to the preceding rel. clause; the will of Zeus was accomplished in the consequences of the wrath of Achilles. *Cf.* 'Such was the will of heaven' Milton *Par. Lost* ii. 1025. — **ἐτελείετο**: for the form, see on Β 536, § 29 *i*.

6. **ἐξ οὗ** κτλ.: *since first, since once;* the starting-point for μῆνιν οὐλομένην. This expression takes the place in Homer of the prose ἐπεὶ ἅπαξ, ἐπεὶ τάχιστα, *cf.* v. 235, ἐπεὶ δὴ τὸ πρῶτον δ 13. πρῶτον and πρῶτα are used adv. with little difference of meaning, *cf.* vs. 276, 319. — **τά**: for the short vowel lengthened before the following consonants, see § 41 *h*. — **διαστήτην ἐρίσαντε**: *were divided* (lit. *separated*) *in strife*.

7. **Ἀτρεΐδης**: tetrasyllabic, § 21 *f.*; for the use of the patronymic, see § 21 *b*. Agamemnon, son of Atreus, and grandson of Pelops (Β 104 ff.),

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τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆι χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί,
οὕνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα

reigned at Mycenae (B 569 ff.). As the leader of the expedition against Troy, he is prominent through the whole poem. The first part of the Eleventh Book is devoted to his brave deeds in war (Ἀγαμέμνονος ἀριστεία). He is described by Helen as 'a good king and a brave warrior' (Γ 179).— **ἄναξ ἀνδρῶν**: elsewhere precedes a proper name; only here is it found after a patronymic. It is generally applied to Agamemnon, § 1 *q*. For the apparent hiatus, see §§ 9 *f*, 14 *a*. — **δῖος**: *godlike, glorious* (εὐγενής), a standing epith. of Achilles and of Odysseus. No special excellence of character is implied. Obs. the metrical adaptation to the names of these two heroes, allowing the bucolic diaeresis, at the close of the verse, see § 40 *i*; *cf.* Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη. δῖος Ἀχιλλεύς closes the verse more than 50 times; δῖος Ὀδυσσεύς, more than 100 times.

Vs. 8–52. *The injured Chryses. The avenging Apollo.* The scene opens in the 9th year of the war before Troy (B 295). During their siege of the city, the Greeks supported themselves by marauding expeditions. On one of these forays they captured Thebe (vs. 366 ff.) and brought away as part of the booty the daughter of Chryses, priest of Apollo (v. 370). She was assigned to Agamemnon, to be his slave, as his *γέρας, prize of honor*. See on vs. 124 f.

8. **τίς τ' ἄρ**: *and who then?* question from the standpoint of the hearer, suggested by v. 6. *Cf.* 'Who first seduced them to that foul revolt? — Th' infernal serpent' Milton *Par. Lost* i. 33. Some god must have decreed the calamity; the Homeric theology recognized no blind chance. — **ἔριδι ξυνέηκε**: *brought together in strife, cf.* θεῶν ἔριδι ξυνιόντων Υ 66 *as the gods came together in strife,* θεοὺς ἔριδι ξυνελάσσαι Υ 134.— **ξυνέηκε**: for the augment, see § 25 *h*. — **μάχεσθαι**: *sc.* ἐπέεσσιν, *cf.* v. 304, B 377 f. Inf. of result, where ὥστε might have been used in prose, *cf.* μαντεύεσθαι v. 107, ἄγειν v. 338, ἀνάσσειν B 108, ἐριζέμεναι B 214. Some of these examples may be taken as infs. of purpose, which cannot always be clearly separated from the inf. of result in Homer.

9. **Λητοῦς**: *cf.* v. 36. Apollo was the mediate cause of the trouble, since the pestilence occasioned the quarrel. — **ὁ**: for the dem. use of the art., see § 24 *i*. — **βασιλῆι**: Agamemnon, ἄναξ ἀνδρῶν. — **χολωθείς**: see on v. 18.

10. **νοῦσον**: Att. νόσον, § 5 *e*; it is called λοιμός v. 61. — **ἀνὰ στρατόν**: *up through the camp* (*cf.* κατὰ στρατόν v. 318), as the plague spread from tent to tent; *cf.* v. 53. — **κακήν**: the adj. is explained by the following (paratactic consecutive) clause, the first word of which takes up the thought of the adj. For the order of words, connecting κακήν with what follows, see § 1 *h*. — **λαοί**: *soldiery, cf.* Γ 186 and Agamemnon's epith. ποιμὴν λαῶν, B 243, *shepherd of the people.*

11. **τὸν Χρύσην**: *that Chryses*, well known to the hearers from stories or other songs. Nowhere else in Homer

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Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
" Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,

is the art. used with a proper name; *cf.* B 595. — **ἠτίμασεν**: *slighted.* — **ἀρητῆρα**: receives prominence from its rhythm and position, almost equiv. to "though he was" *etc.* He is called *ἱερεύς* below.

12. **θοάς**: *cf.* *νηυσὶ ὠκυπόροισιν* v. 421; a standing epith. of the ships even when they were on shore, § 1 *p.* — **ἐπὶ νῆας**: *i.e.* to the camp, where the ships were drawn up on land, *cf.* B 688. — For the position of the prep. between the adj. and noun, *cf.* v. 15; see § 1 *l.*

13. **λυσόμενος**: *to release for himself, to ransom.* The act. is used of him who receives the ransom, vs. 20, 29. — **θύγατρα**: Homer knows her only by her patronymic Χρυσηΐς (v. 111, see § 21 *g*) *daughter of Chryses.* — **φέρων**: *bringing* with him, prob. on a wagon. *Cf.* Ω 275 ff., 502. — **ἀπερείσι' ἄποινα**: bullion, either of gold, silver, or copper, as Z 48, X 340; or vessels of precious metal, as Ψ 741 ff.; or clothing, as Ω 229 ff.

14. **στέμματ' Ἀπόλλωνος**: *cf.* Apollinis infula Verg. *Aen.* ii. 430. This ribbon, or chaplet, of white wool, marked the priest's official character; he came under the god's protection, but as a suppliant carried the fillet, instead of wearing it. *Cf.* laurumque manu vittasque ferentem | Chrysen Ovid *Ars Am.* ii. 401. — **ἑκηβόλου**: he was the Archer Apollo. For similar epiths., see § 4 *c.* — For the loss of quantity in the final diphthong before an initial vowel, *cf.* v. 17; see § 41 *o.* — **Ἀπόλλωνος**: for the length of the first syllable, as vs. 21, 36, *etc.*, see § 41 *f.*

15. **χρυσέῳ**: it was adorned with golden studs, see on v. 219, B 45; *cf.* v. 246. So the soul of the seer Teiresias had a *χρύσεον σκῆπτρον* in Hades, λ 91. — For the synizesis, see § 7. — **ἀνὰ σκήπτρῳ**: *on a staff;* const. with *στέμματ' ἔχων.* Princes, judges, priests, and heralds carried *σκῆπτρα* as symbols of authority. A *σκῆπτρον* was placed in the hands of him who was about to address the assembly, as a sign that he "had the floor," *cf.* v. 245, Γ 218, *στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ | κῆρυξ* β 37 f. The Spartans also carried stout staffs, and Athenian gentlemen carried canes. — **πάντας**: the bard's hearers easily made for themselves the necessary limitations for such general expressions.

16. **Ἀτρεΐδα δύω**: for *δύω* with the dual, *cf.* *Αἴαντε δύω* B 406, Γ 18, *λέοντε δύω*, E 554. This dual form is infrequent. Menelaus, king of Sparta (B 586), as husband of Helen, is associated with his brother Agamemnon; *cf.* B 408, K 25 ff., *Ἀχαιῶν δίθρονον κράτος* Aesch. *Ag.* 108, *δικρατεῖς Ἀτρεῖδαι* Soph. *Aj.* 252. — **κοσμήτορε**: *κοσμέω* is used in the sense of the later *τάσσω*, *cf.* B 554, Γ 1, § 2 *v.*

17 = Ψ 272, 658; *cf.* H 327, 385, Ψ 236.

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ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
ἁζόμενοι Διὸς υἱόν, ἑκηβόλον Ἀπόλλωνα."
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·

— The usual introduction to a speech (§ 1 *w*) is omitted. — For the use of the speaker's very words, instead of indir. disc., see § 1 *c*. — **ἐυκνήμιδες**: a standing epith. of the Achaeans (§ 1 *q*); in historical times, Herodotus (vii. 92) mentions greaves as worn by the Lycians in the army of Xerxes.

18. **θεοί**: monosyllable by synizesis, see § 7 *a*, *d*. — *Cf.* di tibi dent capta classem deducere Troia Hor. *Sat.* ii. 3. 191.

19. **πόλιν**: for the length of the ultima, see § 41 *p*. — **οἴκαδε**: *homeward*, always of the return to Greece, not like *οἰκόνδε into the house;* see § 15 *g*.

20. **παῖδα δέ**: made prominent because of his love for his daughter; instead of the *ἐμοὶ δέ* which is expected in contrast with *ὑμῖν μέν* v. 18. — **λῦσαι**: corresponds to *δοῖεν*. "As I pray that you may be victorious and have a safe return, so may ye restore to me" *etc.; cf.* the prayer of Priam for Achilles, *σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις | σὴν ἐς πατρίδα γαῖαν* Ω 556 f., where the return of Hector's body is the condition implied for the prayer. The inf. is used for the opt., as η 313; *cf.* the inf. and imv. in parallel clauses, vs. 322 f., Γ 459. — **τά τ' ἄποινα**: he points to the gifts which he brought with him.

21. **ἁζόμενοι** *κτλ.*: a prime motive for granting the request; the Achaeans were to honor the god in the person of his priest. For the apparently neglected ϝ of *ἑκηβόλον*, see § 14 *e*. The spondee in the fifth foot (see § 39 *h* f.) gives an emphatic close to the sentence, *cf.* vs. 11, 157, 291, 600.

22. The first hemistich = α 11, β 82. — **ἐπευφήμησαν**: for the usual *ἐπῄνησαν* (Η 344), because of the religious fear which was required by the priest. It is followed by the inf. as being equiv. to *ἐκέλευσαν ἐπευφημοῦντες they bade with pious reverence; cf.* Β 290, *οὐκ ἐλεαίρεις ἄνδρας . . . | μισγέμεναι κακότητι* υ 202 f. "thou dost not in pity hinder men from suffering misery." The sacral meaning of *εὐφημέω* favere linguis seems to be later than Homer.

23. **αἰδεῖσθαι**: repeats *ἁζόμενοι*. — **ἀγλαά**: important epith., introducing a motive for the action. — **δέχθαι**: 2 aor. inf. from *δέχομαι*, see § 35.

24. **ἀλλ' οὐκ** *κτλ.*: a sharp contrast to *ἄλλοι μέν*, giving prominence to the neg.; *but not to the son of Atreus.* — **θυμῷ**: local, *in heart;* see § 1 *v*.

25. **κακῶς**: *harshly; cf.* the use of *κακήν* v. 10. — **ἀφίει**: for the form, as from a verb in *-έω*, see § 34 *a*; for the omission of the aug., see § 25 *a*. Homer is fond of using the impf. to

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"μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ, τηλόθι πάτρης,
ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."
ὣς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.

describe an action as in progress (see § 3 *j*), *cf.* τεῦχε v. 4. — **κρατερόν**: *strong, stern.* — **ἐπὶ μῦθον ἔτελλεν**: *laid upon him his command.* — **ἐπί**: const. with **ἔτελλεν**, § 37 *a*, *b*. — **μῦθον**: had not yet received the idea of fiction which is contained in the Eng. *myth.* λόγος is found but twice in Homer.

26–32. *Agamemnon first rejects the admonition to fear the god and then refuses the request itself.*

26. **μή** κτλ.: *see to it that I do not, let me not, etc.* This prohibitive use of μή with the 1 pers. sing. is very rare. — **κιχείω**: κιχῶ, 2 aor. subjv. from κιχάνω, § 34 *d*.

27. **αὖτις ἰόντα**: *returning, cf.* πάλιν πλαγχθέντας v. 59, δόμεναι πάλιν v. 116.

28. **μή νύ τοι** κτλ.: *lest perhaps etc.*, adds to the preceding command the result that was to be feared if the command were disregarded, *cf.* Γ 414, Ω 568 f. — **οὐ χραίσμῃ**: οὐ is used, not μή, since the neg. and the verb form but one idea, *be useless, of no avail; cf.* v. 566, Γ 289. — **σκῆπτρον** κτλ.: "thy priestly dignity."

29. **πρίν**: *sooner*, adv. with **ἔπεισιν**, as Σ 283, γ 117; with strengthening καί *even*, as Ω 551, λ 330; almost *much rather.* — For the animated adversative asyndeton, see § 2 *m*. — **ἔπεισιν**: *shall come upon.*

30. **ἡμετέρῳ**: the familiar *our* of the household. — **ἐν Ἄργεϊ**: *i.e.* in Peloponnesus (which name is not found in Homer), Ἄργος Ἀχαιικόν, not Πελασγικὸν Ἄργος (Thessaly, Β 681), nor the city Ἄργος where Diomed ruled (Β 559). In Ζ 456, Ἄργος seems to stand for all Greece, as Ἀργεῖοι is interchangeable with Ἀχαιοί, *cf.* v. 79.

31. **ἱστὸν ἐποιχομένην**: *going to and fro before the loom, plying the loom;* the Greek women stood as they wove at their upright looms. Weaving was the principal occupation of the female slaves. — **λέχος**: acc. of limit of motion, only here with ἀντιάω, *approach, share* the couch; *cf.* ἐπεὶ τὸ σὸν λέχος συνῆλθον Soph. *Aj.* 491.

32. **ἴθι, ἐρέθιζε**: for the explanatory asyndeton, see § 2 *m* f. — **σαώτερος**: *more safely, sc.* than if thou shouldst refuse to go. This independent use of the comp. is freq. in Homer. — **ὡς**: *in order that,* here follows the emphatic word (§ 1 *k*); so ὅτι, ὅ, ὄφρα, and ἵνα may have the second place in the clause; *cf.* Β 125. — For κέ with the subjv., see G. 216, 1 N. 2; H. 882.

33 = Ω 571, *cf.* v. 568, Γ 418, Κ 240, Ω 689. — **ἔδεισεν**: "fear came upon him." For the quantity of the antepenult, *cf.* vs. 406, 568, Γ 418; see § 41 *j* β, *l* β. — **ὁ γέρων**: ὁ γεραιός v. 35.

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βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
'Απόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ·
"κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα

34. **βῆ**: *set out, cf.* Β 183. For the accent, *cf.* φῆ Β 37; see § 25 *b*. — **ἀκέων**: in terror at the harsh words. The fem. ἀκέουσα is found v. 565, but ἀκέων is generally indeclinable.

35. **πολλά**: *earnestly*, cognate acc. used as adv. with ἠρᾶτο, see § 38 *b*, and on v. 78. — **ἀπάνευθε κιών**: *i.e.* as he left the Achaean camp.

36. **τόν**: rel. pron., see § 24 *l*.

37 f. **ἀργυρότοξε**: the use of the epith. instead of the name gives a touch of intimacy to the address, as γλαυκῶπι ν 389 addressed to Athena by Odysseus; Athena addresses Apollo as ἑκάεργε Η 34 (*cf.* v. 110). — The gods' instruments are of precious metal even where the metal is not best adapted to the work, *cf.* Ε 724, 731, Ω 341, and on v. 611. — **Χρύσην, Κίλλαν**: Mysian cities, seats of the worship of Apollo, on the gulf of Adramyttium. They disappeared before the classical period. Cilla is mentioned also Hdt. i. 149. Chrysa was the home of the priest, who received his name from it. — **ἀμφιβέβηκας**: "dost guard." The figure is taken from a beast standing over its young to protect it, *cf.* Ε 299, ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρτακι μήτηρ Ρ 4, ὡς δὲ κύων . . . περὶ σκυλάκεσσι (*whelps*) βεβῶσα | . . . ὑλάει (*barks*) μέμονέν τε μάχεσθαι υ 14 f. *Cf.* Gradivumque patrem Geticis qui praesidet arvis Verg. *Aen.* iii. 35.

38. **Τενέδοιο**: *cf.* est in conspectu Tenedos, notissima fama | insula, dives opum, Priami dum regna manebant Verg. *Aen.* ii. 21 f. — **ἀνάσσεις**: in its original meaning, *art protecting lord*. βασιλεύω is not used of the gods in Homer.

39. **Σμινθεῦ**: Σμινθεύς is a short, familiar form (§ 21 *e*) for Σμινθοφθόρος, epith. of Apollo as the averter of the plague of field mice. — **εἴ ποτε**: *if ever*, a form of adjuration. — **χαρίεντα**: proleptic, *to thy pleasure*, lit. *as a pleasing one*. — **ἐπὶ ἔρεψα**: *roofed over, i.e. completed, built*. The suppliant believes that he has made the god his debtor by his services, and he claims favors in return; *cf.* vs. 503 f., Θ 238 ff., Ο 372, δ 763. The gods themselves recognized this obligation, Χ 170, Ω 68; in α 60 f. Athena reproaches Zeus for his neglect of Odysseus in spite of the latter's burnt offerings. — **νηόν**: Homer follows the so-called Attic second declension in but a few words, § 17 *f*.

40. **δή**: nearly equiv. to ἤδη. — **κατά**: const. with ἔκηα. — **πίονα**: as covered with fat, *cf.* v. 460. — **μηρία**: these and the synonymous μῆρα are the *thigh pieces*, with more or less flesh, as cut from the μηροί (v. 460) *thighs*

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ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἤιε νυκτὶ ἐοικώς.

of the victims, and sacrificed to the gods as burnt offerings. For the details of a sacrifice, see vs. 458 ff., Β 421 ff.

41. τόδε μοι κτλ.: a formula, after which '*this desire*' is expressed by the opt., as here; by the imv., as vs. 456, 505, Θ 243; by *ὡς* with the opt., as ρ 243; *cf.* *Ζεῦ πάτερ, αἲ γὰρ τοῦτο τελευτήσειας ἐέλδωρ· | ὡς ἔλθοι μὲν κεῖνος ἀνήρ, ἀγάγοι δέ ἑ δαίμων* φ 200 f. — **κρήηνον**: imv. from *κραιαίνω*.

42. τίσειαν: the verb is placed first, as containing the sum of his desire. — **Δαναοί**: used only of the Greek army in the Trojan war. But in the *Iliad* the poet uses Ἀχαιοί (the most frequently recurring designation of the Greeks), Ἀργεῖοι or *Δαναοί*, to suit the convenience of his verse; see on v. 79, § 4 *b*.

43 = v. 457, Π 527. — **ὣς . . . ἔκλυε**: as Ε 121, Π 249, Ψ 771, Ω 314, γ 385, ζ 328, ι 536, υ 102.

44. βῆ . . . καρήνων: as Β 167, Δ 74, Η 19, Χ 187, Ω 121, α 102, ω 488. — **βῆ**: *set out;* the motion is continued in *ὁ δ' ἤιε* v. 47. — **Οὐλύμποιο**: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself) as is indicated by its epiths., *ἀγάννιφος* v. 420 *snow-capped*, *νιφόεις* Σ 616, *μακρός* v. 402, *πολυδειράς* v. 499, *πολύπτυχος* Θ 411; while *οὐρανός* is *ἀστερόεις* Δ 44, *εὐρύς* Γ 364, *μέγας* Ε 750, *πολύχαλκος* Ε 504, *σιδήρεος* ο 329, *χάλκεος* Ρ 425. *Cf.* on v. 195. But see *ἀπέβη γλαυκῶπις Ἀθήνη | Οὔλυμπόνδ' ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ | ἔμμεναι. οὔτ' ἀνέμοισι τινάσσεται . . . οὔτε χιὼν ἐπιπίλναται κτλ.* ζ 41 ff. — **καρήνων**: const. with *κατά*. For its use for the summits of mountains, *cf.* Β 167, 869. — **κῆρ**: acc. of specification, as *ἦτορ, θυμόν, φρένα*, all freq. with verbs of emotion (§ 1 *v*).

45. ὤμοισιν: dat. of place, see § 3 *d*. — **ἀμφηρεφέα**: *i.e.* closed both above and below as it hung on the shoulder, see on Β 389. The explanation of the lengthened ultima is uncertain. Apollo as god of the bow always carries bow and quiver, *cf.* his words *σύνηθες ἀεὶ ταῦτα βαστάζειν ἐμοί* Eur. *Alc.* 40; so he is represented in works of art.

46. ἔκλαγξαν: seems to represent to the ear the sound of the bow and string, *cf.* *λίγξε βιός* Δ 125. *Cf.* t e l a s o n a n t h u m e r i s Verg. *Aen.* iv. 149.

47. αὐτοῦ κινηθέντος: *αὐτοῦ* contrasts the god with his arrows (§§ 1 *h*, 24 *g*). For the gen. abs., see § 3 *f*. — **νυκτί**: a time of dread, *cf.* *ἔσθορε φαίδιμος Ἕκτωρ | νυκτὶ θοῇ ἀτάλαντος ὑπώπια* Μ 462 f., λ 606, υ 362, 'He on his impious foes right onward drove, | Gloomy as night' Milton *Par. Lost*

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ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

vi. 831 f. Comparisons are a notable characteristic of Homer's style. They are less frequent in this First Book of the *Iliad* than elsewhere. *Cf.* v. 359, B 87 ff., 146 ff., 337 ff., 394 ff., 455–483. See § 2 *e* ff.

48. μετά: *into the midst* of the camp. — **ἰόν**: *an arrow*.

49. δεινή: attrib. with κλαγγή. *Cf.* horrendum stridens sagitta Verg. *Aen.* ix. 632. — **γένετο**: *arose, was heard, cf.* ἄσβεστος δὲ βοὴ γένετο Λ 50, Ψ 688. — **βιοῖο**: *from the bow*, ablatival gen. (§ 3 *d*), *cf.* καπνὸς | γίγνεται ἐξ αὐτῆς Χ 149 f.

50. οὐρῆας καὶ κύνας: *mules and dogs* in the baggage train of the army. — **ἐπῴχετο**: *attacked* with his deadly missiles. — **ἀργούς**: *swift, cf.* τῶν ἀρχαίων ἀργὸν τὸ ταχὺ προσαγορευόντων Diod. iv. 42.

51. αὐτάρ: stronger than δέ, correl. with μέν v. 50. See on αὖ B 768, § 3 *r*. — **αὐτοῖσι**: the Greeks *themselves*, contrasted with their domestic animals; more emphatic than βροτοῖσι. — **βέλος**: for the quantity of the ultima, see § 41 *m*. — **ἐχεπευκές**: *biting, sharp, cf.* πικρὸν ὀιστόν Δ 118. — **ἐφιείς**: iterative in meaning, like βάλλε following.

52. βάλλε: *shot*, with emphatic position at the close of a sent. and beginning of a verse; *cf.* vs. 143 f., 241, 296, 501, 506, 523, 526, ι 196. — **πυραί**: pl. since a new pyre was built each day. — **νεκύων**: so-called gen. of material. — This is a poetic form of the statement that multitudes perished from the pestilence.

Vs. 53–100. *Assembly of the Greeks. Speeches of Achilles and Calchas.*

53. ἐννῆμαρ: ἐννέα is a round number in Homer, as Z 174, M 25, Ω 107, 610, 664, 784, η 253, ι 82, κ 28, μ 447, ξ 314. *Cf.* 'Nine times the space that measures day and night | To mortal men' Milton *Par. Lost* i. 50. — **ᾤχετο**: the arrows are personified, *cf.* ἆλτο δ' ὀιστὸς | ὀξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων Δ 125 f. *eager to fly into the throng*, Λ 574, Φ 70.

54. τῇ δεκάτῃ: the art. calls attention to this as the decisive day. The adj. agrees with ἡμέρῃ or ἠοῖ implied in ἐννῆμαρ. *Cf.* the omission of χειρί v. 501, βουλήν B 379, δοράν Γ 16, χλαῖναν Γ 126, πυλέων Γ 263; and the use of neut. adjs. as substs., see on v. 539. — **δέ**: may stand after the second word in the clause since the first two words are so closely connected. — **ἀγορήνδε**: The agora of the Achaeans was at the centre of their camp, a little removed from the sea, by the ships of Odysseus; *cf.* Θ 222 f., with Λ 806 f., B 208. The ἀγορή in Homer was not yet degraded to the name of market place, see § 2 *v*; it corresponds to the meeting place of the Athenian ἐκκλησία. — **καλέσσατο**: *caused to be summoned, cf.*

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τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, λευκώλενος Ἥρη·
κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.
οἱ δ᾽ ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τε γένοντο,
τοῖσι δ᾽ ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
"Ἀτρεΐδη, νῦν ἄμμε πάλιν πλαγχθέντας ὀίω
ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
ἀλλ᾽ ἄγε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα

B 50. Other princes than the commander-in-chief had authority to call an assembly of the people.

55. **τῷ**: equiv. to Att. *αὐτῷ*, lit. *for him*. — **ἐπὶ φρεσὶ θῆκε**: *put into* (lit. *upon*) *his heart*, as Θ 218. The Homeric Greeks did not think of the head as the seat of the intellect. — **λευκώλενος**: freq. epith. of Hera (§ 1 *q*), not often of women, as Γ 121; *cf.* *βοῶπις* v. 551.

56. **ῥά**: *you see*, with reference to the scene depicted in vs. 51 f. — **ὁρᾶτο**: the act. and mid. forms, *ὁρῶ* and *ὁρῶμαι*, *εἶδον* and *ἰδόμην*, *ἴδω* and *ἴδωμαι*, are used in Homer without appreciable difference of meaning (§ 32 *a*); *cf.* vs. 203, 262, 587, B 237, Γ 163.

57 = Ω 790, β 9, θ 24, ω 421. — **ἤγερθεν** *κτλ.*: the two verbs are thought to express the beginning and the completion of the act; but we may compare the 'assemble and meet together' of the Prayer Book. For the fulness of expression, see § 1 *s*. — **ἤγερθεν**: aor. pass. from *ἀγείρω*. For the form, see § 26 *v*.

58. **δέ**: for its use in the apodosis, see § 3 *n*; *cf.* vs. 137, 194, 280, Γ 290. — **ἀνιστάμενος**: The members of the assembly are seated (B 99), the speaker stands in their midst holding a staff (see on v. 15).

59. **Ἀτρεΐδη**: he addresses Agamemnon as chief in command. — **νῦν**: *i.e.* as things now are. — **ἄμμε**: Aeolic form for *ἡμᾶς* (§ 24 *a*). — **πάλιν πλαγχθέντας**: *driven back*, *i.e.* unsuccessful, without having taken Ilios. *Cf.* B 132.

60. **εἴ κεν φύγοιμεν**: the opt. is used instead of the subjv., because escape is thought of only vaguely. — **θάνατόν γε**: contrasted with *ἀπονοστήσειν*. "If indeed we may expect to return, and are not rather to die here."

61. **εἰ δή**: *if now*, as seems likely. — **δαμᾷ**: fut., see § 30 *b*.

62. **ἄγε**: has become a mere interjection, and is used with the pl., as B 331, Γ 441; but *ἄγετε* also is used, as B 72, 83. — **μάντιν**: *a soothsayer, augur*, who foretold the future chiefly from the flight of birds. — **ἐρείομεν**: *let us ask;* 2d aor. subjv., as if from *ἔρημι* (§ 34 *d*). — **ἱερῆα**: *a priest* of a definite divinity and sanctuary who predicted from the observation of sacrifices, *cf.* *θυοσκόος* χ 318. Here some Trojan priest seems to be meant, since a priest could not desert the sanctuary of which he had charge, and so there were no priests in the Greek camp before Troy. The kings performed the sacrifices and offered prayers for the army; *cf.* B 411 ff., Γ 275 ff.

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ἢ καὶ ὀνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν,
ὅς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴ τ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται εἴ θ' ἑκατόμβης,
αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."
ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ᾔδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,

63. **ὀνειροπόλον**: *dream-seer.* A dream-oracle is described by Vergil, *Aen.* vii. 86–91. — **καὶ γάρ κτλ.**: *for a dream also,* as well as other signs. — **γάρ τε**: closely connected, like n a m - q u e. — **ἐκ Διός**: Zeus sends to Agamemnon (Β 6) a dream that calls itself *Διὸς ἄγγελος*. Athena also sends a dream to Penelope (δ 795).

64. **ὅς κ' εἴποι**: potential opt. in final sense, since the end aimed at is considered as a possible result of the principal action (*ἐρείομεν*), *cf.* Η 342, Ω 149. — **ὅτι**: *wherefore.* — **τόσσον ἐχώσατο**: *conceived such heavy anger;* inceptive aor. — **τόσσον**: for the doubled *σ*, see § 12 *a*. — **Ἀπόλλων**: Achilles assumes that the pestilence was sent by the god of health and disease.

65. **εἴ τε . . . εἴ τε**: indir. questions explaining the previous verse, as γ 90 f.; *cf.* Β 349. — **ὅ γε**: for the repetition of the subj., see on v. 97. — **εὐχωλῆς, ἑκατόμβης**: *because of an* unfulfilled *vow* or *a hecatomb* which has not been offered, *cf.* *ἱρῶν μηνίσας* Ε 178 *angry on account of the* omission of *sacrifices*, *μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσεν* Φ 457. — For the gen. of cause, *cf.* v. 429, Β 225, 689, 694, *τῆσδ' ἀπάτης κοτέων* Δ 168. — Homer does not hold strictly to the original meaning of *hecatomb*, *cf.* v. 315; a hecatomb of 12 heifers is mentioned Ζ 93, 115, and one of rams in Δ 102.

66. **αἴ κεν κτλ.**: *if perchance, in the hope that, he may please.* H. 907. — **ἀρνῶν**: part. gen. — **τελείων**: constr. with both nouns. Only *unblemished* victims were well pleasing to the gods. Thus the heifers offered to Athena were 'sleek, untouched by the goad, upon whose necks the yoke had never rested,' Ζ 94, Κ 293.

67. **βούλεται**: for the short mode-vowel in the subjv., see § 27 *a, c*. — **ἀντιάσας κτλ.**: *to partake of* the sacrifices *and ward off from us* (lit. *for us*, see § 3 *g*).

68 = 101, Β 76, Η 354, 365, β 224. — For such stereotyped verses, *cf.* vs. 73, 201; see § 1 *w*. — **ἄρα**: here refers to the partic., like *εἶτα* in prose, as Β 310, α 441. — **τοῖσι**: dat. of interest, *for them*, see § 3 *g*; *cf.* vs. 247, 450, 571.

69. **οἰωνοπόλων**: *soothsayers*, in a general sense, as *οἰωνός* is used for *omen*. This expression is used of Priam's son Helenus, Ζ 76, and Calchas is *θεοπρόπος οἰωνιστής* Ν 70. He was a warrior as well as a seer; see on Β 832. — **ὄχα**: used only as a strengthening prefix with forms of *ἄριστος*. *ἔξοχα pre-eminent* is more common.

70. **ὅς**: long by position, since *ᾔδη*

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καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·
τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο, καί μοι ὄμοσσον
ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
ἦ γὰρ ὀίομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων

once began with *vau*, *cf.* B 38; see § 41 *q*. — **ᾔδη**: for the Homeric forms of *οἶδα*, see § 34 *k*. — This verse describes the seer's power in its full extent, *cf.* novit namque omnia vates | quae sint, quae fuerint, quae mox ventura trahantur Verg. *Georg.* iv. 392 f.; Γ 109. — **πρό τ' ἐόντα**: *and which were before, i.e. past.* — **ἐόντα**: forms of *εἰμί* in Homer regularly retain the *ε* of the stem (§ 34 *g*).

71. **ἡγήσατο**: *he led the way, guided;* here metaphorically of the seer who interpreted the portents relating to the voyage; *cf.* B 322 f. So on the Argonautic expedition, the seer Mopsus gave the word for setting out. No expedition was complete without a soothsayer, even in the time of the Persian war, *cf.* Hdt. ix. 37. — **Ἴλιον εἴσω**: concludes the verse, as P 159, 163, Σ 58, 439, Ω 145, τ 182, 193. — **Ἴλιον**: here like Τροίη, of the kingdom of Priam, not the city itself. — **εἴσω**: only with verbs of motion; much like *εἰς*. It follows its acc.

72. **ἥν**: possessive pron., see § 24 *a*. — **διά**: *by the help of.* For the thought, see on B 832. — **Ἀπόλλων**: the sun god, the god of physical and intellectual light, — the prophet of Zeus and the patron of prophecy; *cf.* Πολυφείδεα μάντιν Ἀπόλλων | θῆκε βροτῶν ὄχ' ἄριστον ο 252 f.

73 = v. 253, B 78, 283, H 326, 367, I 95, O 285, Σ 253, β 160, 228, η 158, π 399, ω 53, 453. — **σφίν**: constr. with ἀγορήσατο. — **ἐὺ φρονέων**: φίλα φρονέων Δ 219, ἀγαθὰ φρονέων α 43. — **ἀγορήσατο**: "took the floor."

74. **κέλεαί με**: Calchas as *μάντις* felt himself called to speak by the words of Achilles, v. 62. — **διίφιλε**: *cf.* ἀρηίφιλος Γ 21; for the length of the antepenult, see § 18 *a*. — **μυθήσασθαι**: *interpret*, as ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι β 159.

76. **τοίγαρ ἐγών**: always at the beginning of a verse. — **ἐρέω κτλ.**: Z 334, ο 318, π 259, σ 129, ω 265, *I will speak etc.*, solemn form of introduction; *cf.* 'Behold now I have opened my mouth, my tongue hath spoken in my mouth' *Job* xxxiii. 2.

77. **ἦ μέν** [μήν]: *surely and truly,* as K 322, Ξ 275, T 109. — **πρόφρων**: const. with ἀρήξειν. It is always used predicatively, where the Eng. idiom would prefer an adv.; see § 38 *a*; πρόφρονι θυμῷ and προφρονέως are used with the same general force. — **ἔπεσιν καὶ χερσίν**: equiv. to the prose λόγῳ καὶ ἔργῳ *by word and deed; cf.* v. 395. — **ἀρήξειν**: for the fut. inf. after words of promising or hoping, *cf.* μέμασαν . . . | τεῖχός τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας M 197 f., ἐπῆλθε περησέμεναι μεμαῶσιν M 200.

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Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί.
κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηι·
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
ἐν στήθεσσιν ἑοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις."
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα·
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,

78. **ἄνδρα**: obj. of χολωσέμεν *shall enrage*.—**μέγα**: used adv. with κρατέει, *cf.* v. 103, πολλόν v. 91, πολύ v. 112; it strengthens all three degrees of comparison in Homer, *cf.* Β 274, 239, 480; see § 38 *b*.

79. **καί οἱ**: for καὶ ᾧ. The rel. const. is abandoned as often in later Greek; *cf.* vs. 3 f., 162, 506; see § 1 *d*, G. 156, H. 1005. The last half of the verse repeats the same thought in reverse order. — **Ἀχαιοί**: used here without distinction of meaning from Ἀργείων at the beginning of the verse, see on v. 42; *cf.* Γ 226 f. Ἀργεῖοι is never used at the close of a verse, while Ἀχαιῶν could not begin the verse.

80. **γάρ**: introduces a further explanation of his special need (*cf.* πρόφρων v. 77) of protection. — **ὅτε χώσεται**: Att. ὅταν χώσηται, *whenever his wrath is roused*. For the short mode vowel, see § 27 *a*. For the hypothetical rel. sent. without ἄν or κέ, *cf.* vs. 230, 543, 554, α 352.—**χέρηι**: *a subject, man of low degree*; a positive to the comp. χερείων v. 114 (Att. χείρων).

81. **εἴ περ** κτλ.: *for even if*, with the subjv., as ἡ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναταί σφιν | χραισμεῖν Λ 116 f., Χ 191 on v. 82. — **χόλον**: *a burst of anger*, while κότος is the lasting *grudge* which plans for revenge, and the μῆνις of Achilles led him simply to withdraw from the fight (see on v. 1). χόλον is emphasized in contrast with κότον by γέ and by its chiastic position (§ 2 *o*).—**καταπέψῃ**: *digest, suppress*; *cf.* Ἀχιλλεὺς . . . ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει Δ 512 f.

82. **ἀλλά**: after εἴπερ, as Lat. at after si, *yet*; the apod. is really contrasted with the prot. (§ 3 *n*). The reciprocal relation of the thoughts is marked by the τέ . . . τέ (§ 3 *o*), *cf.* v. 218, Γ 12, 33 f., τὸν (*sc.* a hound) δ' εἴ πέρ τε λάθῃσι (*sc.* a fawn) καταπτήξας ὑπὸ θάμνῳ, | ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον Χ 191 f.—**ἔχει**: *holds fast, cherishes*.—**ὄφρα**: temporal, *until*. — **τελέσσῃ**: *sc.* κότον, *accomplishes* his wrath, *i.e.* does what he plans in his wrath.

83. **ἐν στήθεσσιν**: not capriciously, nor for the sake of the verse, separated from ἔχει κότον, but added with greater emphasis than it could have at the close of the verse. — **φράσαι**: aor. mid. imv., *make clear to thyself, consider*; φράζω in Homer does not mean *tell*.—**εἰ**: *whether*.

84 = Ι 307, 606, 643, Λ 607, Τ 145, 198, Φ 222, Ψ 93, *cf.* v. 215, Σ 187, Ω 138. The first hemistich (with τήν occasionally for τόν) is used in Homer more than 100 times.

85. **θάρσησας**: *cf.* v. 92. — **μάλα**: const. with the imv., as v. 173.

86. **οὐ μά**: *no, in truth*; μά is a par-

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εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
συμπάντων Δαναῶν, οὐδ᾽ ἢν Ἀγαμέμνονα εἴπῃς,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι."
καὶ τότε δὴ θάρσησε καὶ ηὔδα μάντις ἀμύμων·
"οὔτ᾽ ἄρ᾽ ὅ γ᾽ εὐχωλῆς ἐπιμέμφεται οὔθ᾽ ἑκατόμβης,
ἀλλ᾽ ἕνεκ᾽ ἀρητῆρος, ὃν ἠτίμησ᾽ Ἀγαμέμνων
οὐδ᾽ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ᾽ ἄποινα,

ticle of swearing with the acc., which prob. depends upon a verb implied. In affirmative asseverations ναὶ μά is used, as v. 234. The neg. is repeated in v. 88 for greater earnestness, as Ψ 43 f., γ 27 f. — **διίφιλον**: only here as epith. of a divinity. — **ᾧ τε εὐχόμενος**: he prayed to Apollo as his patron, the god of prophecy who revealed to him what he declared to the Greeks. — **Κάλχαν**: voc. like Αἶαν Η 288.

87. **θεοπροπίας**: a collateral form to θεοπρόπιον v. 85, see § 19. — **ἀναφαίνεις**: *art wont to reveal*, *cf.* φαῖνε ἀοιδήν θ 499.

88. **ἐμεῦ ζῶντος**: *while I live;* in a threatening tone. — **ἐπὶ χθονὶ κτλ.**: a poetic expression for ζῶντος, *cf.* ὁρᾷ φάος ἠελίοιο Σ 61, ἐπὶ χθονὶ σῖτον ἔδοντες θ 222, vivus vidensque Terent. *Eun.* i. 1. 28. For the fulness of expression, see § 1 s; *cf.* vs. 57, 99, 160, 177, 288 f., 553, Γ 71, Ξέρξης μὲν αὐτὸς ζῇ τε καὶ βλέπει φάος Aesch. *Pers.* 297, 'as sure as I live and breathe.'

89. **βαρείας**: *heavy, i.e. violent.* — **χεῖρας ἐποίσει**: *cf.* χεῖρας ἐφείω v. 567.

90. **οὐδ᾽ ἤν**: *not even if,* generally as here after a neg. "This promise will hold even if." — **Ἀγαμέμνονα**: Calchas had indicated him clearly in vs. 78 f.

91. **πολλόν**: for its inflection, see § 20 *f.*; for its adv. use, *cf.* μέγα vs. 78, 103; πολύ v. 112. — **ἄριστος**: *mightiest*, as commander-in-chief of the army; *cf.* Β 82, 580, see on Β 108. — The Homeric heroes were always frank of speech; Achilles calls himself ἄριστος Ἀχαιῶν vs. 244, 412; Odysseus says that his fame reaches to the heavens, καί μευ κλέος οὐρανὸν ἵκει ι 20; Hector challenges the bravest of the Achaeans to fight Ἕκτορι δίῳ Η 75. *Cf.* sum pius Aeneas fama super aethera notus Verg. *Aen.* i. 378 f. But the formula εὔχομαι εἶναι often contains no idea of boasting, and may mean only *claim to be, affirm himself to be.*

92. **καὶ τότε δή**: *and so then* (temporal). — **θάρσησε**: *took courage,* inceptive aor.; *cf.* vs. 331, 349, 517. — **ἀμύμων**: refers generally to nobility of birth, or to beauty or strength of person.

93 = v. 65, with the change of οὔτε for εἴτε.

94. **ἕνεκ᾽ ἀρητῆρος**: const. with ἐπιμέμφεται. The prep. is used here, perhaps, because of the remoteness of the noun from the verb, but the poet was free.

95. **οὐδ᾽ ἀπέλυσε κτλ.**: a more definite statement of ἠτίμησε, abandoning

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τούνεκ᾽ ἄρ᾽ ἄλγε᾽ ἔδωκεν ἑκηβόλος ἠδ᾽ ἔτι δώσει.
οὐδ᾽ ὅ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ᾽ ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
ἀπριάτην ἀνάποινον, ἄγειν θ᾽ ἱερὴν ἑκατόμβην
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν."
ἦ τοι ὅ γ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο, τοῖσι δ᾽ ἀνέστη
ἥρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ᾽, ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην.
Κάλχαντα πρώτιστα κάκ᾽ ὀσσόμενος προσέειπεν·

the rel. const., *cf.* v. 79. In later Greek, partics. would be expected, instead of the indic.—**καὶ οὐκ**: is used, not *οὐδέ*, since the neg. is construed closely with the verb; *cf.* on v. 28.

96. **τούνεκ᾽ ἄρα**: *on this account then* (*as I said*). This repeats emphatically v. 94, and adds a prediction of the results of the god's anger.—For the crasis, see § 8.

97. **ὅ γε**: emphatic repetition of the subj., *cf.* vs. 65, 496, *πολλὰ δ᾽ ὅ γ᾽ ἐν πόντῳ πάθεν ἄλγεα* α 4 which Vergil copied in multum ille et terris iactatus et alto *Aen.* i. 3.—**Δαναοῖσιν** *κτλ.*: *cf.* v. 67.—**ἀπώσει**: metaphorically, of a heavy burden, *cf.* *χερσὶν ἀπώσασθαι λίθον ὄβριμον* ι 305.

98. **πρίν**: is found elsewhere as here in both principal and subordinate clauses, *cf.* Β 348, 354 f., *οὐδέ τις ἔτλη | πρὶν πιέειν, πρὶν λεῖψαι* (*pour a libation*) *ὑπερμενέι Κρονίωνι* Η 480 f.—**ἀπὸ δόμεναι**: *cf.* *δόμεναι πάλιν* v. 116. The subj. of the verb is easily supplied from *Δαναοῖσιν*.—**ἑλικώπιδα**: *quick-eyed.*

99. **ἀπριάτην ἀνάποινον**: for the asyndeton, see § 2 *l*, *cf.* Β 325.—**ἱερήν**: standing epith. of the hecatomb, as vs. 431, 443.

100. **ἱλασσάμενοι**: for the manner of propitiation, *cf.* *στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί . . . καὶ μὲν τοὺς θυέεσσι καὶ εὐχωλῇς ἀγανῇσιν | λοιβῇ τε κνίσῃ τε παρατρωπῶσ᾽ ἄνθρωποι | λισσόμενοι* Ι 497 ff.—**πεπίθοιμεν**: for the reduplication of the 2d aor., see § 25 *j*.

Vs. 101–187. *Quarrel between Agamemnon and Achilles.*

101 = v. 68.

102 = Η 322, Ν 112.—**εὐρὺ κρείων**: standing epith. of the king, as vs. 355, 411, Γ 178; see § 4 *c*; *cf.* Β 108. For the adv. use of *εὐρύ*, see on *πολλόν* v. 91.

103 f. = δ 661 f.—**μένεος**: *with rage*, *cf.* *μένεος δ᾽ ἐμπλήσατο* (*sc.* Achilles) *θυμόν* Χ 312.—**ἀμφιμέλαιναι**: *darkened on all sides.* The mind is dark with passion, which is thought of as a cloud enveloping the *φρένες*. *Cf.* Γ 442, *θάρσευς πλῆσε φρένας ἀμφιμελαίνας* Ρ 573, *ἄχος πύκασε φρένας κτλ.* Ρ 83, *μελαγχίτων φρήν* Aesch. *Pers.* 117 *black-robed heart,* of a mind foreboding ill.

104. **οἱ**: dat. with the verb, instead of a limiting gen. with *ὄσσε*, see § 3 *g*.—**λαμπετόωντι**: in contrast with *ἀμφιμέλαιναι*.—*Cf.* v. 200.

105. For the asyndeton, see § 2 *l f.*—**πρώτιστα**: for the form, see on Β 228.—**κάκ᾽ ὀσσόμενος**: *looking evil,*

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“ μάντι κακῶν, οὔ πώ ποτέ μοι τὸ κρήγυον εἶπας·
αἰεί τοι τὰ κάκ’ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ’ οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ὡς δὴ τοῦδ’ ἕνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,
οὕνεκ’ ἐγὼ κούρης Χρυσηίδος ἀγλά’ ἄποινα
οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,

i.e. with look that boded ill; *cf.* *ὄσσοντο ὄλεθρον* β 152, *κακὸν ὀσσομένη* Ω 172. For the accent of *κάκ’* (for *κακά*) see § 10 *d*.

106. **μάντι κακῶν**: *ill-boding seer*. Some of the ancients thought this referred to the seer's words at Aulis, where he showed that Artemis demanded the sacrifice of Agamemnon's daughter Iphigenia in return for an insolent word of the king (Soph. *El.* 566 ff.). — *Cf.* ‘But I hate him; for he doth not prophesy good concerning me, but evil’ 1 *Kings* xxii. 8. — **τὸ κρήγυον**: equiv. to *ἐσθλόν* v. 108, in contrast with *κακῶν*. For the generic use of the art., *cf.* *τὰ κακά* v. 107, and see on *τὰ χερείονα* v. 576.

107. **αἰεί**: he exaggerates in his anger. *Cf.* *σοὶ δ’ αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο* ψ 103. — **τὰ κακά**: subj. of the verb of which *φίλα* is pred. — **μαντεύεσθαι**: explanatory inf., *cf.* *ἔνθα φίλ’ ὀπταλέα κρέα ἔδμεναι κτλ.* Δ 345. — “Always is it pleasing to thee to prophesy calamity.”

108. **τέλεσσας**: *brought to pass*, *cf.* *ἅμα μῦθος ἔην τετέλεστο δὲ ἔργον* Τ 242.

109. **καὶ νῦν**: a special instance under *αἰεί* v. 107, *cf.* δ 193, κ 43. — **ἐν**: *in the presence of*, *before*. — **θεοπροπέων ἀγορεύεις**: as Β 322, β 184.

110. **δή**: ironical, like the later *δῆθεν*, scilicet; const. with *τοῦδ’ ἕνεκα*, *evidently on this account*. — **ἑκηβόλος**: for the epith. used as a proper name, *cf.* v. 37. — **τεύχει**: see on *ἔθηκεν* v. 2.

111. **ἐγώ**: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaï. — **κούρης Χρυσηΐδος**: gen. of price, *cf.* *δῶκ’ υἷος ποινὴν* (*as a price for his son*) *Γανυμήδεος* Ε 266, λ 327. For the patronymic, see on v. 13.

112. **ἐπεί**: introduces the explanation of *οὐκ ἔθελον was not inclined; cf.* v. 156. — **βούλομαι**: contains the idea of choice, preference (*sc.* *ἢ ἄποινα δέχεσθαι*), which is here strengthened by the adv. *πολύ* (acc. of extent). *Cf.* v. 117. — **αὐτήν**: the maiden *herself*, contrasted with the ransom. — To his accusation against Calchas, the king adds at once his own defence.

113. **οἴκοι ἔχειν**: *i.e.* to retain in my possession, *cf.* *οἴκοθεν* Η 364 *from his own possessions*, ρ 455. — **καί**: *even*, constr. with *Κλυταιμνήστρης*. — **γάρ ῥα**: *for, you see*. — **Κλυταιμνήστρης**: acc. to the later story, daughter of Tyndareüs and Leda, and thus half-sister of Helen. The ancient Greek on hearing these lines remembered well that Clytaemnestra proved unfaithful

κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,
οὐ δέμας οὐδὲ φυήν, οὔτ' ἂρ φρένας οὔτε τι ἔργα.
ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν·
λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ."
τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
"Ἀτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

to Agamemnon, and slew him on his return to his home (λ 411 ff.). She was herself slain by her son Orestes (γ 306 ff.). The deaths of Agamemnon and Clytaemnestra formed the theme of famous tragedies by the three greatest tragic poets of Greece, — the *Agamemnon* and *Choëphoroe* of Aeschylus, the *Electra* of Sophocles, and the *Electra* of Euripides. — **προβέβουλα**: with pres. signification, *cf.* δείδια *fear* δ 820, ἔολπα *hope* β 275.

114. **οὔ ἑθεν**: for the hiatus, see §§ 9 *f.*, 14. The neg. receives emphasis from its position.

115. **οὐ δέμας**: *not in build*, prob. refers to her stature, as the Greeks always associated height and beauty, *cf.* Γ 167, καλός τε μέγας τε Φ 108, καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίῃ ν 289, Τυδεὺς μικρὸς μὲν ἔην δέμας Ε 801. — **οὐδὲ φυήν**: has reference to her fair proportions. — With these two qualities of her person are contrasted by asyndeton two mental characteristics, *neither in mind nor in accomplishments.*

116. **καὶ ὧς**: *even thus*, "altho' Chryseis is so beautiful and accomplished," *cf.* Γ 159. — **δόμεναι πάλιν**: *restore*, *cf.* ἀποδοῦναι vs. 98, 134. — **τό γ' ἄμεινον**: the copula is here omitted in a cond., as Γ 402, Ε 184.

117. For the asyndeton, see § 2 *m.* — **βούλομαι ἤ**: see on v. 112. *Cf.* Λ 319, Ρ 331, Ψ 594, γ 232.

118. **αὐτίχ' ἑτοιμάσατε**: the unreasonableness of the demand provokes the quarrel with Achilles and elicits the epith. φιλοκτεανώτατε v. 122. — **γέρας** κτλ.: made more definite later, *cf.* vs. 138, 182 ff.

119. **ἔω**: for the form, see § 34 *g.* — **οὐδὲ ἔοικεν**: *it is not even seemly*, to say nothing of its unfairness.

120. **ὅ**: like quod, equiv. to ὅτι *that; cf.* γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων Ε 433, Θ 32, 140. — **ἔρχεται ἄλλῃ**: *i.e.* leaves me. ἔρχεται is used of the immediate future, as Λ 839, Ξ 301.

122. **κύδιστε**: a standing epith. of Agamemnon, *cf.* Β 434, Ι 96, 163, 677, 697. The following epith. is contrasted bitterly with this.

123. **πῶς** κτλ.: the question implies the absurdity of the proposition, *cf.* Δ 26 where Hera asks Zeus πῶς ἐθέλεις ἅλιον (*fruitless*) θεῖναι πόνον ἠδ' ἀτέλεστον; — **γάρ**: introduces the explanation of some gesture of surprise

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οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά,
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες, αὐτὰρ Ἀχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

or vexation; its force may often be given by the excl. 'what.'

124. **ξυνήϊα κτλ.**: *undisturbed treasures lying in abundance*, from which the king could be recompensed easily for the loss of his prize. This again refers to Agamemnon's αὐτίκα v. 118. — Booty taken on their marauding expeditions was the common property of the army after the several prizes of honor (γέρα, v. 185) had been selected for the chiefs, *cf.* vs. 368 f., ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες | δασσάμεθ' ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης ι 41 f.; μοῖραν καὶ γέρας ἐσθλὸν ἔχων λ 534 of Achilles's son returning from Troy, τῶν ἐξαιρεύμην μενοεικέα (*satisfying my heart*), πολλὰ δ' ὀπίσσω | λάγχανον ξ 232. These prizes were sometimes selected by the leaders themselves, as Ι 129 f., Λ 696 f., 704; but are often spoken of as the gift of the people, vs. 276, 369, 392, Λ 627, Π 56, Σ 444, η 10, ι 160, 550 f. Doubtless they were distributed by the general, with the approval of the army. Thus, Ι 367, Agamemnon is said by Achilles to have given Briseis to him.

125. **τά, τά**: strictly both are dems. (§§ 3 *n* f., 24 *l*), the second repeating the first, although the first may be translated as a rel. — **τὰ μέν**: the thought contrasted with this, is implied in vs. 127 ff. — **πολίων**: cities near Troy, of which Achilles had sacked 12 with his fleet and 11 with a land force, Ι 328 f. Homer mentions the sack of Lesbos Ι 129, of Lyrnessus Β 690, of Pedasus Υ 92, of Scyrus Ι 668, of Tenedos Λ 625, of Thebe Ζ 415, Ι 188. *Cf.* Nestor's words, ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον | πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεύς γ 105 f. . . . *wandering for booty wherever Achilles led.* The gen. depends upon the following prep. in composition. — **ἐξεπράθομεν**: equiv. to ἐξείλομεν πέρσαντες. — **δέδασται**: the tense marks that the matter has been settled and is not to be reconsidered.

126. **λαούς**: receives emphasis from its position, while the contrast lies in δέδασται and παλίλλογα ἐπαγείρειν *collect again what has been distributed.* — **παλίλλογα**: proleptic, "so as to be together."

127. **θεῷ**: *in honor of the god, for the god's sake*, dat. of interest; *cf.* Μενέλαος ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν Soph. *Aj.* 1045 *Menelaus, for whose sake we undertook this voyage.*

128. **τριπλῇ τετραπλῇ τε**: for the copulative conj., see § 3 *s*, and *cf.* Β 346, Γ 363. — **ἀποτίσομεν**: *will recompense.*

129. **δῷσι**: for the ending, see § 26 *a*. — **πόλιν Τροίην**: *the Trojan city, the city of Troy. Cf.* Τροίης ἱερὸν πτολίεθρον ἔπερσεν (*sacked*) α 2. — **εὐτείχεον**: Poseidon built the walls (Φ 446).

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"μὴ δὴ οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως
ἧσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος

131 = Τ 155. — **μὴ δή**: with imv. as Ε 218; with inf. used as imv., as Ρ 501; with subjv. used as imv., Ε 684, Ψ 7. — **δὴ οὕτως**: for the synizesis, *cf.* vs. 340, 540; see § 7 *a*.

132. **κλέπτε νόῳ**: *have secret thoughts in mind, be deceitful*, — an accusation most hateful to the outspoken Achilles (see Ι 312 f.); *cf.* *εἰ μὴ τῷ χρόνῳ κεκλέμμεθα* Soph. *Ant.* 681 *if we have not been deceived etc.*, *ὡς οὐκ ἔστι Διὸς κλέψαι νόον οὔτε παρελθεῖν* Hes. *Theog.* 613. *Cf.* Eng. *steal* and *stealth*. — **μέ**: const. with both verbs.

133. **ἦ ἐθέλεις** *κτλ.*: *dost thou wish indeed that thou thyself shouldst have a prize of honor* (referring to v. 126) *while* (lit. *but*) *I etc.* He replies to the charge of covetousness (v. 122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — **ὄφρ' ἔχῃς**: instead of the customary inf. or an obj. clause with *ὅτι*, *cf.* *θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω* Ζ 361. — **αὐτάρ**: for the use of the adversative conj., see § 3 *q*. — **αὔτως**: explained by *δευόμενον*, see § 24 *h*.

134. **ἧσθαι**: with a partic. marks the continuance of a state, esp. where a person is given up to sadness or misfortune, *cf.* Β 255, *ὀδυρόμενος καὶ ἀχεύων* | *ἧμαι* ξ 40 f.

136. **ἄρσαντες** *κτλ.*: *suiting it to my mind*, *i.e.* choosing one which will be satisfactory. — **ἀντάξιον**: *sc.* *Χρυσηίδος*. — The conclusion of the sent. is omitted (*aposiopesis*); it would be perhaps *εὖ ἔχει, καλῶς ἂν ἔχοι*. When two mutually exclusive cond. sents. stand side by side, the conclusion of the first may be omitted. H. 904 a.

137 = 324. — **ἐγὼ δέ**: for *δέ* in apod., see on v. 58. — **ἕλωμαι**: for the subjv. used almost like a fut., see § 3 *b*; *cf.* vs. 184, 324, Γ 417.

138. **τεόν**: *sc.* *γέρας*. — **Αἴαντος**: son of Telamon, from Salamis (Β 557), the mightiest of all the Greeks except Achilles (Β 768, and note). He is not to be confounded with the swift-footed leader of the Locrians, Ajax son of Oïleus (Β 527). Telamonian Ajax is always meant when no distinguishing epith. is used. He committed suicide because the arms of Achilles, after that hero's death, were given to Odysseus rather than to him (λ 543 ff.). — **ἰών**: *cf.* *ἰὼν κλισίηνδε* v. 185. Homer is fond of a partic. which completes the picture but is not strictly necessary to the sense, as *ἄγων* v. 311, *ἐλθών* v. 401, *ἑλών* v. 139, *ἰδών* v. 537, *ἰών*, *λαβών* Β 261, *παραστάς* Β 189, *φέρουσα* Γ 425, *ἀμφιέποντες* Β 525, *εὐχόμενος* Β 597. These partics. are commonly intr. in this use. — **Ὀδυσῆος**: the hero of the Odyssey, the wise

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ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
θείομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρῃον
βήσομεν. εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς
ἠὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἥμιν ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας."

Ithacan prince (B 636) by whose device of the wooden horse Ilios was captured (χ 230). He is sent in charge of the expedition to restore Chryseis to her father, v. 311. He restrains the Achaeans from following a mad impulse to set out for home, B 169 ff.; he chastises Thersites, B 244 ff. His personal appearance as an orator is described, Γ 191 ff. He is sent as an envoy to Achilles in the Ninth Book. He enters the Trojan camp as a spy, with Diomed, in the Tenth Book. He is the special favorite of Athene, see on B 169. — Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

139. **ἄξω ἑλών**: *shall seize and lead away.* The return to the principal thought (ἕλωμαι) betrays the king's passionate excitement. — **κεν κεχολώσεται**: *he will be angry, I think;* the tone is sarcastic. — **ἵκωμαι**: for the hypothetical rel. sent., see G. 233, H. 914 B.

140. **ταῦτα**: *i.e.* what is to be my recompense. — **μεταφρασόμεσθα**: *μετά afterwards* is repeated more definitely in *καὶ αὖτις.* — Here the speaker adopts a more quiet tone (interrupted only by an echo of his anger, in v. 146) and enters into the details of the ship's equipment.

141 = θ 34; *cf.* π 348. — **μέλαιναν**: for the color of the ships, see on B 637. — **ἐρύσσομεν**: aor. subjv.

142. **ἐς δέ**: adv., as v. 309, see § 37 *a*; proleptic, "so that they shall be therein."

143. **θείομεν**: *cf.* *ἐρείομεν* v. 62. — **ἄν**: *up, on board;* adv. with *βήσομεν.* — **αὐτήν**: *herself,* as the person principally concerned.

144. **βήσομεν**: 1st aor. from *βαίνω*, trans.; H. 500. — **ἀρχός**: pred. — **ἀνὴρ βουληφόρος**: in appos. with *εἷς τις.*

145. **Ἰδομενεύς**: leader of the Cretans (B 645), son of Deucalion, grandson of Minos, great-grandson of Zeus and Europa (N 450 ff.); highly esteemed by Agamemnon, see B 405 and note. He was one of the older leaders, *cf.* *μεσαιπόλιος* N 361 *grizzled.* He reached home in safety, after the war (γ 191).

146 = Σ 170, except *ἠὲ σύ* for *ὄρσεο.*

147. **ἥμιν**: dat. of interest. — **ἑκάεργον**: for similar epiths. of Apollo, see vs. 14, 75, 370, 385; § 4 *c.* — **ἱλάσσεαι**: agrees in person with the nearest subj.

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τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"ὤ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἶφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
δεῦρο μαχησόμενος, ἐπεὶ οὔ τί μοι αἴτιοί εἰσιν·
οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξύ,
οὔρεά τε σκιόεντα θάλασσά τε ἠχήεσσα·

148 = X 260, 344, Ω 559. The first hemistich occurs 16 times elsewhere. — **ὑπόδρα ἰδών**: Vergil's torva tuentem *Aen.* vi. 467.

149. ἐπιειμένε: *clothed with;* of the two accs. which the verb governs in the act., one is retained in the pass., G. 197, N. 2; H. 724 a. *Cf.* Αἴαντες θοῦριν (*impetuous*) ἐπιειμένοι ἀλκήν H 164, γ 205. — **κερδαλεόφρον**: *cunning minded,* as Δ 339, referring to v. 146. Achilles thinks that the king wishes to send him to Chrysa in order to rob him in his absence of what he would lack the courage to take in his presence.

150. τοί, ἔπεσιν: dats. of the whole and part, *cf.* σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν | πείσονται μύθοισι Ψ 156 f. See § 1 *u*, H. 625 c. — **πρόφρων**: see on v. 77. — **πείθηται**: deliberative subjv. in the 3d pers., as τί νύ μοι μήκιστα γένηται ε 299 "what will become of me." — For the alliteration of π, *cf.* v. 165; see § 2 *a*.

151. ὁδόν: cognate acc. (G. 159, H. 715 b); *journey* of an embassy like that suggested for him in v. 146; *cf.* γ 316, ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεύς φ 20.

152. γάρ: the reasons for the preceding question (which is equiv. to a neg. assertion) continue through v. 162. "Thou dost repay with base ingratitude us who are fighting not for our own cause but only for thee." — **ἐγώ**: sudden transition from the indef. τὶς of v. 150; *cf.* ἐπεὶ οὔ τινα δείδιμεν ἔμπης, | οὔτ' οὖν Τηλέμαχον μάλα περ πολύμυθον ἐόντα β 199 f.

153. δεῦρο: const. with ἤλυθον. — **αἴτιοί εἰσιν**: *are to blame for me, have done me wrong, cf.* Γ 164, α 348.

154. βοῦς: fem., of the herds. — **ἤλασαν**: *drove off.* — **οὐδὲ μέν**: *nor in truth, cf.* v. 603. — This verse and the next indicate the common causes of war in the heroic period, as between the English and the Scotch in the time of the border troubles. *Cf.* ὡς ὁπότ' Ἠλείοισι καὶ ἡμῖν (Nestor and the Pylians) νεῖκος ἐτύχθη | ἀμφὶ βοηλασίῃ Λ 671 f.

155. Φθίῃ: the later Phthiotis (B 683), not the city, as is shown by the epith. ἐριβώλακι. — **βωτιανείρῃ**: *cf.* κουροτρόφος as epith. of Ithaca, ι 27.

156. πολλὰ μεταξύ: *much lies between;* explained by the following verse. μεταξύ is found only here in Homer; elsewhere μεσσηγύ is used (§ 2 *y*).

157. σκιόεντα: *full of shadows.* —

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ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
πρὸς Τρώων. τῶν οὔ τι μετατρέπῃ οὐδ' ἀλεγίζεις·
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο
χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε

ἠχήεσσα: only here as epith. of the sea; for the other epiths., see § 1 *p*; *cf.* *πολυφλοίσβοιο* v. 34, Β 209.

158. **μέγα**: see on v. 78. — **χαίρῃς**: subjv. in a final sent. after the aor., as Β 206, Ζ 357 f.

159. **τιμήν**: *retribution, satisfaction*, esp. the return of Helen and the treasures carried away by Paris; *cf.* Γ 286, Ε 552, ξ 70. — **ἀρνύμενοι**: *striving to gain*, as α 5, Χ 160. — **κυνῶπα**: the dog was to the oriental the personification of shamelessness, *cf.* v. 225. Helen in self-reproach applies to herself the epith. *κυνῶπις*, Γ 180, δ 145; *cf.* *δᾶερ ἐμεῖο* (addressing Hector), *κυνὸς κακομηχάνου ὀκρυοέσσης* Ζ 344. The highest impudence was indicated by *κυνάμυια* Φ 394 *dog-fly*. In the *Odyssey*, however, the dog seems to be in better favor. Argus, the old hunting dog of Odysseus, remembers his master during the twenty years of his absence, and alone recognizes him on his return, dying as he welcomes him to his home (ρ 291 ff.).

160. **τῶν**: neut., referring to the various details included in the preceding thought, vs. 158 f.

161. **καὶ δή**: *and now*, nearly equiv. to *καὶ ἤδη*, as in Att.; *cf.* Β 135, *καὶ δὴ ἔβη οἰκόνδε* Δ 180. — **μοί**: dat. of disadvantage with *ἀφαιρήσεσθαι*, as *ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ* α 9 *he took away from them the day of their return*, *cf.* *Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς* Ζ 234. — **γέρας**: see on v. 124. — **αὐτός**: *of thine own will, arbitrarily*, as v. 137.

162. **ᾧ ἔπι**: *for which*. For the anastrophe of the accent, see § 37 *c*. — **δόσαν δέ**: the rel. const. is abandoned, as v. 79.

163. **οὐ μὲν** [*μὴν*] *κτλ.*: *yet never have I*, a present expression of past experience. This thought increases the unfairness of Agamemnon's present course. — **σοί**: *i.e.* like to thine, for *τῷ σῷ γέραϊ*, the person instead of the attribute being compared; *cf.* *κόμαι* (*hair*) *χαρίτεσσιν ὁμοῖαι* Ρ 51, *ὁμοῖα νοήματα Πηνελοπείῃ* β 121 *thoughts like to Penelope*. G. 186, N. 2; H. 773 b.

164. **Τρώων πτολίεθρον**: *a city of the Trojans*, as Β 228; see on v. 125.

165. **τὸ μέν**: the principal thought follows, v. 167. The Eng. idiom prefers the subord. const., "although my hands . . . yet"; see § 3 *q*. — **τὸ πλεῖον**: *the greater part*.

167. **τὸ γέρας**: the art. is used almost as in Att., *the usual gift of*

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ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὀίω
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
"φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἐγώ γε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,
οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλήων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.

honor. — **ὀλίγον τε κτλ.**: the thought is adversative, though the conjs. are copulative, *cf.* *δόσις ὀλίγη τε φίλη τε* ζ 208; see § 3 q. *Cf.* 'an ill-favored thing, but mine own' Shakspere *As you like it* v. 4. 60.

168. **ἔρχομαι ἔχων**: *go off* to my tent *with*, more picturesquely descriptive than ἔχω v. 163; *cf.* B 71, *ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης* ι 42. — **ἐπεί κε κτλ.**: *when I have fought myself weary.* This gives renewed prominence to the thought of insufficiently recompensed effort.

169. **νῦν δὲ κτλ.**: contrast with his previous activity in battle.

170. **ἴμεν**: inf., see § 35 *f.* — **οὐδέ σοι**: const. with *ἀφύξειν.* For the elision, see § 10 *a.* — **ὀίω**: *think, intend*, as v. 296.

171. **ἀφύξειν**: *heap up*, as *ἀμφὶ δὲ φύλλα* | *ἠφυσάμην* η 285 f.

173. **φεῦγε**: odious expression for the return to his home which Achilles had announced, v. 169. — **μάλα**: *by all means, cf.* v. 85. — **ἐπέσσυται**: perf. from *σεύομαι.* *Cf.* Z 361, on v. 133.

174. **ἐμοί γε**: with self-assertion. — **ἄλλοι**: *sc.* *εἰσίν.*

175. **με τιμήσουσι**: *will gain me honor*, referring to v. 159. — **μητίετα**: a standing epith. of Zeus, see § 1 *q*; *cf.* *Διὶ μῆτιν ἀτάλαντον* B 169. For the ending, see § 16 *b.* — In this confidence is seen the poet's irony, when the later course of Zeus is remembered, which brought defeat and humiliation to Agamemnon.

176. *Cf.* E 890. — **ἔχθιστος**: *most hateful;* for its formation, see § 22 *b.* — **διοτρεφέων**: the royal power had its source in Zeus, the patron god of princes; *cf.* *διογενές* v. 337, B 173, *λαῶν ἐσσὶ ἄναξ καί τοι Ζεὺς ἐγγυάλιξεν* | *σκῆπτρόν τ' ἠδὲ θέμιστας* I 98 f., *ἐκ δὲ Διὸς βασιλῆες* Hes. *Theog.* 96. Kings are called *θεράποντες Διός* (λ 255) as warriors are *θεράποντες Ἄρηος* (B 110). Reverence for royal blood is expressed in *δεινὸν* (*a dreadful thing*) *δὲ γένος βασιλήιόν ἐστιν* | *κτείνειν* π 401.

177 = E 891. — **φίλη**: the pred. adj. regularly agrees with the preceding noun, and the rest of the verse is in a sort of appos. with *ἔρις.* — **πόλεμοί τε κτλ.**: in his anger, the king counts these the result of mere *ἔρις.*

178. The asyndeton here and below shows the speaker's excitement.

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οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισιν
Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε.
ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' εὖ εἰδῇς,
ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."
  ὣς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,

— **εἰ μάλα** κτλ.: *cf.* vs. 280, 290. — **καρτερός**: refers to v. 165. — **θεός που** κτλ.: "it is not thy merit."

179. **σὺν νηυσὶ** κτλ.: Agamemnon returns to the thought of v. 173. The circumstantial fulness of the expression, as of v. 183, marks the complete separation of the two forces.

180. **Μυρμιδόνεσσιν**: *cf.* Β 684; dat. of advantage, see § 3 *g*. This word is made prominent since the thought is before the speaker's mind that Achilles, in the consciousness of his strength, desires to rule all the Achaeans, *cf.* vs. 287 ff. — **σέθεν κοτέοντος**: "thy anger," *cf.* v. 160. — **σέθεν**: for this form of the gen., see § 15 *e*.

182. **ὡς**: *just as;* the corresponding thought of the apod. is found in ἐγὼ κτλ. v. 184. The interposed clause, τὴν μὲν κτλ., has properly only the value of a subord. clause, though with the form of a principal sent., see § 3 *q*; *cf.* Θ 269. — **ἀφαιρεῖται**: here followed by two accs., as v. 275; *cf.* v. 161.

183. **σὺν νηΐ τ' ἐμῇ**: *with a ship of mine, cf.* τεὸν βωμόν Θ 238 *an altar of thine.*

184. **Βρισηΐδα**: only her patronymic is used by Homer, see on v. 13. In the sack of Lyrnessus by Achilles, her husband and her three brothers had been slain. *Cf.* Β 690 ff., Τ 291 ff.

185. **τὸ σὸν γέρας**: emphatic contrast, *that prize of thine.* — **ὄφρ' εὖ εἰδῇς**: as Ζ 150, Υ 213, Φ 487.

186. **ὅσσον**: how much; acc. of extent where the Att. might have used ὅσῳ, dat. of degree of difference, *cf.* on v. 78. — **φέρτερος**: as commander of the entire army and powerful king, *cf.* v. 281, Β 108. — **ἄλλος**: *i.e.* every other.

187. **ἶσον**: masc., with ἐμοὶ φάσθαι *assert himself my equal*, as Ο 167. — **φάσθαι**: for the const., *cf.* the inf. after μίσησεν Ρ 272. — **ὁμοιωθήμεναι ἄντην**: *liken himself to me, to my face,* as γ 120.

Vs. 188–222. *Intervention of Athena.*

188. **ἄχος γένετο**: *cf.* καί σφιν ἄχος κατὰ θυμὸν ἐγίγνετο Ν 86, Ἀτρεΐδην δ' ἄχος εἷλε Ν 581. — **ἐν δέ**: *within*, adv., defined more exactly by the local στήθεσσιν. — **οἱ**: dat. of interest.

189. **λασίοισι**: a shaggy breast was thought to indicate manliness and courage, *cf.* Β 743, 851 (and note),

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ἢ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἧκε θεά, λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλεΐωνα,
οἴῳ φαινομένῃ, τῶν δ' ἄλλων οὔ τις ὁρᾶτο.
θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω

αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα (of Hephaestus) Σ 415.

190. **ἤ**: for *ἤ . . . ἦε* (v. 192) in double indir. question, see § 3 *m*.

191. **τοὺς μέν**: the other princes, who were seated (see on v. 58) between him and Agamemnon (*cf.* v. 247). — **ἀναστήσειε**: *should rouse from their seats*, and drive away, as he sprung at the king. — **ὁ δέ**: anaphoric, repeating the last subject; almost equiv. to *αὐτὸς δέ*. *Cf.* *ἐγὼ δέ* v. 184. This either makes prominent the identity of subject in a contrast of actions, or marks the progress of the action by calling renewed attention to the doer of the deed. — **ἐναρίζοι**: the opt. represents the deliberative subjv. of direct discourse, *cf.* Γ 317.

193 = Λ 411, Ρ 106, Σ 15, δ 120, ε 365, 424, *cf.* Κ 507. — **κατὰ φρένα κτλ.**: *in mind and heart.*

194. **ἕλκετο**: *he was drawing;* the act was interrupted (*cf.* v. 220). — **ἦλθε δέ**: for *δέ* in apod., see on v. 58.

195. **οὐρανόθεν**: but she returns *Οὐλυμπόνδε* v. 221; the peaks of Olympus tower above the clouds into heaven, see on v. 44. — **πρὸ ἧκε**: *sent forth*, *i.e.* sent hither, as Σ 168, *cf.* v. 442. Athena often acts as subordinate to Hera; *cf.* Β 156, Ε 713, Θ 351. — Hera is patron goddess of the Atridae.

196. **ἄμφω**: obj. of *φιλέουσα*, to which *κηδομένη* is added in a freer relation; *cf.* Β 27, *τὴν αὐτοῦ* (*sc.* *γυναῖκα*) *φιλέει καὶ κήδεται* Ι 342, *εἰ δὲ καὶ Ἕκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ* Η 204. — **θυμῷ**: see on v. 24.

197. **στῆ δ' ὄπιθεν**: *she stepped up behind.* — **ξανθῆς**: epith. of Menelaus, as Γ 284; of Meleager, Β 642; of Rhadamanthys, δ 564; of Demeter, Ε 500. The *ξανθαὶ τρίχες* of Odysseus are mentioned ν 399. — **κόμης**: gen. of the part touched. G. 171, H. 738.

198. **οἴῳ**: Homeric divinities appeared only to single persons; not to companies of men, except when disguised in human form; *cf.* δ 367, π 161, where Athena is seen by Odysseus but not by Telemachus. Only to the people of the fairy-land Phaeacia were the gods wont to appear visibly, *cf.* η 201 ff. — **τῶν δ' ἄλλων κτλ.**: the thought of the first word of the verse is repeated in neg. form.

199. **θάμβησεν**: at being thus seized. — **μετὰ δ' ἐτράπετο**: since Athena stood behind him; literally, not as v. 160.

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Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀίω·
ᾗς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,

200. δεινώ: pred.; they were the eyes of *γλαυκῶπις Ἀθήνη* (v. 206). — **δέ**: for the use of the adversative instead of a causal conj., *cf.* vs. 228, 259; see § 3 *q*. — **οἱ**: for the dat. of interest, see § 3 *g*. — **φάανθεν**: for *ἐφαένθησαν* from *φαείνω*. For the ending, see § 26 *v*. — *ὄσσε* as a neut. dual may have a verb in the pl. as here; or in the sing., as *δέρκεται ὄσσε* Ψ 477; or in the dual, as *ὄσσε* | *λαμπέσθην* Ο 607 f.

201. An often (not less than fifty times) repeated verse, see § 1 *w*. — **μίν**: obj. of *προσηύδα*. — **φωνήσας**: *lifted up his voice*, *cf.* § 1 *s*; not equiv. to *εἰπών*, which in Homer is used only of what has just been related. — **πτερόεντα**: for the final vowel here short though before two consonants, see § 41 *i β*.

202. τίπτ' αὖτε: "What now! why art thou come?" *αὖτε* is here not equiv. to *αὖτις*, and does not imply that she had been there before, but is uttered in a tone of vexation; *cf.* *ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω;* ζ 119 *O woe is me, to the land of what mortals do I come now?* — **τίπτε εἰλήλουθας** [*ἐλήλυθας*]: for this greeting, *cf.* *τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;* Ζ 254, ε 87. — **αἰγιόχοιο . . . τέκος**: ten times repeated in Homer, *cf.* § 1 *q*.

203. This verse contains several metrical peculiarities. For the hiatus after the first foot, see § 9 *b*; for that after *ἴδῃ*, see § 9 *c*. — **ἦ ἵνα κτλ.**: he answers the question himself by a conjecture, *cf.* Ζ 255, Η 26, Ρ 445. — **ἦ**: generally expresses emotion in Homer; it is not yet the mere sign of a question (§ 3 *m β*). — **ἴδῃ**: for the voice, see on v. 56.

204. καί: *also*, const. with *τελέεσθαι* (fut.); "this will not be a mere prediction."

205. ὑπεροπλίῃσι: for the long penult, see § 41 *b*; for the pl. (esp. in the dat., most freq. in the *Odyssey*), *cf.* *προθυμίῃσι* Β 588, *ποδωκείῃσι* Β 792, *ἀναλκείῃσι* Ζ 74, *ἀτασθαλίῃσιν* α 7. — **τάχα κτλ.**: a covert hint at his murderous thoughts. — **ἄν**: const. with *ὀλέσσῃ* (§ 3 *b*).

206 = Η 33, Χ 177, 238, α 178, 221, γ 25, 229, 356, η 27, ν 236, 361, υ 44. — **γλαυκῶπις**: *gleaming-eyed*, *cf.* *δεινὼ κτλ.* v. 200. The Homeric Athena is the fierce-eyed, courageous goddess of war; *cf.* *ταῦτα* (*sc.* *πολεμήια ἔργα*) *δ' Ἄρηι θοῷ καὶ Ἀθήνῃ πάντα μελήσει* Ε 430. Her name is coupled with that of Ares also Ν 127 ff. Her epith. *Παλλάς* belongs to her as wielding the lance (*cf.* *πάλλειν* Π 142). She became *Ἀθηνᾶ Νίκη* and *Ἀθηνᾶ Πρόμαχος* at Athens.

207. ἦλθον: not equiv. to the perf.

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οὐρανόθεν· πρὸ δέ μ' ἧκε θεά, λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεταί περ.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."
τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὣς γὰρ ἄμεινον·
ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ."

εἰλήλουθα, but presenting the same act from a different point of view. — **παύσουσα**: *to cease, to allay*, *cf.* v. 192. — **τὸ σὸν μένος**: *this thy rage, this rage of thine; cf. φθίσει σε τὸ σὸν μένος* Z 407. — **αἴ κε** *κτλ.*: see on v. 66.

210. **ἔριδος**: *i.e.* the contest of force to which he is inclined. — **ἕλκεο**: pres. imv., *continue to draw; cf.* v. 194.

211. **ἀλλ' ἦ τοι**: after a neg. idea emphasizes the affirmative thought. — **ὡς ἔσεται**: "as opportunity shall offer."

212 = Θ 401, Ψ 672, τ 487, φ 337; *cf.* B 257, β 187, ρ 229, σ 82, Θ 454, Ψ 410, π 440. A set verse, often with a sharp threat. — **τετελεσμένον ἔσται**: *will be a thing accomplished, i.e. shall surely be done.*

213. **καί ποτε** *κτλ.*: affords the motive for v. 210, and recalls Achilles from his decision to return to his home. "Thou hast no need to wreak bloody vengeance on him, for thou shalt at some time receive *etc.* — **καὶ τρίς**: *even threefold*, proverbial; *cf. τρὶς τόσσον ἕλεν μένος* E 136, *τρὶς τόσα δοῖεν ἄποινα* Ω 686. — **παρέσσεται**: the gifts offered to Achilles as an atonement for the wrong are enumerated I 121 ff. (seven tripods, ten talents of gold, twenty caldrons, twelve race-horses, seven slaves *etc.*), in a passage closing *ταῦτα μὲν αὐτίκα πάντα παρέσσεται* I 135. These treasures were delivered T 243 ff.

214. **ἴσχεο**: *check thyself*, as B 247. — **ἡμῖν**: not enclitic (*ἧμιν*) since it is contrasted with his anger.

216. **μέν**: *indeed.* — **σφωίτερον**: *of you two*, Athena and Hera. The emphasis given by *γέ* marks the reverence felt for these goddesses. — **ἔπος**: *word, command.* — **εἰρύσσασθαι**: *protect, observe*, by obedience, as Φ 230.

217. **καὶ** *κτλ.*: "however much enraged."

218. **ὅς κε** *κτλ.*: *i.e.* if any one. "Whoever obeys the gods is himself heard by them." *Cf. ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει (sc. ὁ θεός)* St. John ix. 31. — **μάλα**: *surely, readily.* — **τέ**: for its use in marking the reciprocity of the two clauses, *cf.* § 3 *o*; see on v. 82. — **ἔκλυον**: gnomic aor. G. 205; H. 840. — **αὐτοῦ**: *himself.* The prominence given to the obj. of the verb which is

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ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης. ἡ δ' Οὐλυμπόνδε βεβήκειν
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὔ πω λῆγε χόλοιο·
"οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν

also the subj. of the previous clause, makes prominent the identity of the two, and contrasts the man with *θεοῖς*.

219. **ἦ καί**: *he spake and*, as v. 518, Γ 292, 310, 355, 369, 447; always used after a speech which is reported, where the same subj. is continued. — **ἀργυρέῃ**: adorned with silver nails or studs, see on Β 45. — **σχέθε**: *kept, held*, as Δ 113, Η 277.

220. **οὐδ' ἀπίθησεν**: litotes, see § 2 *r*; *cf.* v. 536 f., Β 166, 807.

221. **Ἀθηναίης**: Ἀθηναίη is to Ἀθήνη as ἀναγκαίη and γαῖα to ἀνάγκη and γῆ. In early Att. inscriptions, the name appears as Ἀθηναία, from which the later forms Ἀθηνάα and Ἀθηνᾶ are derived. — **βεβήκειν**: *had set out, was gone*; plpf. to mark her immediate departure. For the ν of the ending, see §§ 13 *n*, 26 *e*.

222. **μετά**: *into the midst of, among*, as v. 423, Γ 264. — **δαίμονας ἄλλους**: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord; *cf.* *οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο* | *χρυσέῳ ἐν δαπέδῳ* Δ 1 f., *οἱ δὲ δὴ ἄλλοι* (*sc.* *θεοί*) | *Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν* α 26 f. All were members of his family although they had separate mansions (v. 607). — Homer does not distinguish between *δαίμονες* and *θεοί*, but see on Γ 420.

Vs. 223–305. *Renewal of the quarrel. Nestor endeavors to calm the angry princes.*

223–246. *Speech of Achilles.*

223. **ἐξαῦτις**: *anew*, after the interruption by Athene which no one had noticed.

225. **οἰνοβαρές**: *cf.* *οἴνῳ βεβαρηότες* γ 139. This was a grievous reproach in the eyes of the temperate Greeks, *cf.* *οἶνός σε τρώει μελιηδής, ὅς τε καὶ ἄλλους* | *βλάπτει, ὃς ἄν μιν χανδὸν* (*greedily*) *ἕλῃ μηδ' αἴσιμα πίνῃ* φ 293 f. — **κυνὸς ὄμματα**: see on v. 159. — **ἐλάφοιο**: the deer was the personification of cowardice; *cf.* Δ 243, *φυζακινῇς* (*timid*) *ἐλάφοισιν ἐοίκεσαν* Ν 102; Φ 29, Χ 1. The poet shows in his story that these epiths. were undeserved by Agamemnon; *cf.* Η 162, 180, Θ 261, Λ 91 ff.

226. **ἐς πόλεμον**: *for* (lit. *into*) *battle*; for the lengthened ultima before the caesura, as v. 491, see § 41 *p*. — The last three feet of the verse are spondees, *cf.* Β 190.

227. **λόχονδε**: *cf.* *ἐς λόχον ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν* Ν 277 *where especially the valor of men is discerned.* The knights of the Middle

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τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ·
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι.
ναὶ μὰ τόδε σκῆπτρον· τὸ μὲν οὔ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν

Ages were the first to count ambush dishonorable. — **ἀριστήεσσιν**: mark the contrast with λαῷ.

228. **τέτληκας**: *hast had the courage; cf.* v. 543. — **κήρ**: *cf.* Γ 454, ''Tis death to me to be at enmity,' Shakspere *Rich. III.* ii. i. 60.

229. **ἦ**: *in truth, yes*: the speaker pretends to recognize his opponent's motives.

230. **ἀποαιρεῖσθαι**: pres. inf. in iterative sense; the following clause supplies its obj. For the hiatus between the prep. and the verb, see on v. 333. — **σέθεν**: gen. after the adv. — **ἀντίον εἴπῃ**: *oppose.*

231. **δημοβόρος** *κτλ.*: emphatic excl. of vexation. *Cf. δημοφάγον τύραννον* Theognis 1181. — **ἐπεὶ** *κτλ.*: this does not give the reason for the excl., but shows why Agamemnon's course is possible; *cf.* on v. 112. — **οὐτιδανοῖσιν**: interpreted by Achilles vs. 293 f. He holds the Greeks in part responsible since they did not oppose the king.

232 = Β 242. — **ἦ γάρ** *κτλ.*: *for else, surely;* with aor. opt. as potential of the past, where in Att. we should expect a past tense of the ind. with ἄν, *cf.* Β 81; see § 3 *c e*; G. 222 N. 3; H. 896.

233. *Cf.* Ι 132, *υ* 229. — **ἐπὶ ὀμοῦμαι**: the contrary is *ἀπόμνυμι, cf. γρῆυς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ β* 377.

234. **τόδε σκῆπτρον**: *by this sceptre here,* which he had just received from a herald; see on v. 15. For oaths by this symbol of power, see *ὣς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν* Η 412, *ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καί οἱ ὄμοσσεν* Κ 328. So King Richard swears 'Now, by my sceptre's awe, I make a vow' Shakspere *Rich. II.* i. i. 118. — **τὸ μέν**: anaphoric. dem. — "As surely as this staff shall never put forth leaves, so surely shall the Achaeans miss me sorely." This is imitated by Vergil (*Aen.* xii. 206 ff.), ut sceptrum hoc . . . nunquam fronde levi fundet virgulta nec umbras, | cum semel in silvis, imo de stirpe recisum, | matre caret, posuitque comas et brachia ferro; | . . . patribusque dedit gestare Latinis.

235. **ἐπεὶ δὴ πρῶτα**: see on v. 6.

236. **γάρ ῥα**: see on v. 113. — **ἑ**: the living shoot, while *μέν* below is the *σκῆπτρον* made from it. — **χαλκός**: *i.e.* the tool of bronze; *cf.* the Eng. poetic use of *steel* for *sword.* See on Β 417.

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φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἵ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος·
ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν
σύμπαντας· τότε δ' οὔ τι δυνήσεαι ἀχνύμενός περ
χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."
  ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός.
Ἀτρεΐδης δ' ἑτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ

237. **φύλλα κτλ.**: ἔλεψεν as a 'verb of depriving' is followed by an acc. of the thing taken away. — **νῦν αὖτε**: *now on the other hand, but now; αὖτε* in this use differs little from *αὐτάρ*, *cf.* Δ 321, Χ 172; see on Β 768.

238. **δικασπόλοι**: appos., *as guardians of justice, cf. οἱ δὲ γέροντες . . . ἱερῷ ἐνὶ κύκλῳ | σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον* Σ 503 ff.; for its position, see § 1 *h*, *cf.* v. 10.

239. **πρὸς Διός**: *under the direction of Zeus, in the name of Zeus, cf. πρὸς ἄλλης ἱστὸν ὑφαίνοις* Ζ 456. — **εἰρύαται**: *defend, cf.* v. 216, (*Ἕκτωρ*) *εἴρυτο δὲ ἄστυ καὶ αὐτούς* Ω 499. — **ὁ δέ**: attracted to the gender of *ὅρκος*, *cf.* Β 5, 73.

240. **ἦ**: repeats the *ναί* of v. 234; *cf.* on v. 86. — **Ἀχιλλῆος**: instead of *ἐμοῦ*, with feeling; *cf.* Β 259, Γ 99, and Hector's challenge to the bravest Greek to fight *Ἕκτορι δίῳ* Η 75, Π 833. Edmund says 'Yet Edmund was beloved' Shakspere *King Lear* v. 3. 239; Antonio says 'Tell her the process of Antonio's end' *id. Merchant of Venice* iv. I. 274.

241. *Cf.* v. 588. — **σύμπαντας**: for the prominence of its position, see on v. 52.

242. **χραισμεῖν**: *avail, help;* without oblique case, as v. 589. — **ὑφ' Ἕκτορος θνήσκοντες**: *ὑπό* is used since the verb is passive in sense, and act. only in form, *cf.* Γ 61, 128; see H. 820. — For the epith. of Hector, *cf.* homicidam Hectorem Hor. *Epod.* xvii. 12.

243. **πίπτωσι**: for the subjv., *cf. ἵκωμαι* v. 139. — **ἔνδοθι**: "in thy breast."

244. **χωόμενος**: *full of rage* (sc. at thyself). — **ὅ τε**: *ὅτι τε, that; cf. ὅ* vs. 120, 412. — **οὐδέν**: acc. of specification instead of the simple *οὐ*. — **ἄριστον**: strictly true, see v. 283, Β 769, and note. See on *δῖος* v. 7.

245. **ποτὶ . . . γαίῃ**: as β 80; here a sign of anger. — **ποτί**: adv. with *βάλε*. It is followed by the dat. because of the state of rest that follows the action. See on Β 175.

246. **πεπαρμένον**: *studded*, as decoration. The same expression is used of Nestor's great goblet, Λ 633.

247–284. *Speech of Nestor, who endeavors to reconcile the heroes.*

247. **ἑτέρωθεν**: see on v. 191. —

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ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδὲ γένοντο
ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν.
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἱκάνει·
ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,

ἐμήνιε: *was raging, continued his rage;* see on v. 1. — **τοῖσι**: for the dat., see on v. 68. — **Νέστωρ**: the oldest and wisest of the Achaeans before Troy. He often gives good advice, as Β 76 ff., 336 ff., Ζ 66 ff., Η 324 ff., Ι 94 ff. He was the most skilled of the Greeks in marshalling the army for battle, *cf.* Β 555, Δ 297 ff. He is fond of relating his exploits, as his defeat of Ereuthalion Δ 318 ff., Η 132 ff. He tells a long story of his first battle against the Eleans, Λ 670 ff. The Third Book of the *Odyssey* is devoted to the visit of Telemachus, Odysseus's son, to Nestor, at his home in Pylos. — For his interposition here, *cf.* Nestor conponere lites | inter Peliden festinat et inter Atriden: | hunc amor, ira quidem communiter urit utrumque. | quidquid delirant reges, plectuntur Achivi Hor. *Epist.* i. 2. 11 ff.

248. **Πυλίων**: see on Β 591. — **ἀγορητής**: equiv. to Att. ῥήτωρ. ἀγορή in Homer is used only of an assembly and its place of meeting (§ 2 *v*).

249. **τοῦ**: rel., limiting γλώσσης. — **καί**: *also,* belongs to the whole sent., referring to ἡδυεπής which is explained by the comparison; *cf.* v. 406, Β 827, 866, 872. — For the comparison, *cf.* [χόλος] πολὺ γλυκίων μέλιτος καταλειβομένοιο Σ 109. — Cicero translates, ex eius lingua melle dulcior fluebat oratio *de Sen.* 10; *cf.* Homerici senis mella tibi profluere Pliny *Ep.* iv. 3, γλυκερὴ οἱ ἀπὸ στόματος ῥέει αὐδή Hes. *Theog.* 97.

250. **τῷ**: for the dat. of interest with ἐφθίατο, *cf.* Β 295; see § 3 *g*. — **γενεαί**: *generations,* reckoned as of about 30 years each. Since Nestor was now in the middle of the third generation, he is to be thought of as about 'three score and ten' years old. *Cf.* ter aevo functus senex Hor. *Carm.* ii. 9. In γ 245, ten years after this scene, he is said to have reigned τρὶς γένε' ἀνδρῶν. — **μερόπων** κτλ.: *cf.* Γ 402.

251. **ἐφθίατο**: ἐφθιμέναι ἦσαν, § 26 *t*. — **οἵ**: const. according to sense, referring to ἀνθρώπων rather than to γενεαί. — **οἱ**: dat. of accompaniment with ἅμα. — **τράφεν** κτλ.: for the 'hysteron proteron,' see § 2 *u*. The more important or obvious element is mentioned first. For the form, see on v. 273.

252. **μετά**: *cf.* σὺ μετ' Ἀργείοισιν ἀνάσσεις Ξ 94. — **τριτάτοισιν**: *i.e.* of the third generation.

253 = v. 73.

254 = Η 124. — **Ἀχαιίδα γαῖαν**: *i.e.* the Achaeans. For the acc. of limit of motion, see § 3 *i*, G.162, H. 722.

255. The thought of the preceding

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ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν
ἀνδράσιν ὡμίλησα, καὶ οὔ ποτέ μ' οἵ γ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον

verse is repeated in different form; hence the lack of connective, see § 2 *m*. — **γηθήσαι**: sing. to agree with the nearest subj.; contrasted with *πένθος ἱκάνει*. The aor. is inceptive; G. 200, N 5 *b*; H. 841. — For the chiastic arrangement of verbs and their subjs., see § 2 *o*. — **Πρίαμος . . . παῖδες**: as Γ 288, Δ 31, *ὠμὸν* (*raw*) *βεβρώθοις* (*sc.* Hera) *Πρίαμον Πριάμοιό τε παῖδας* Δ 35; *cf.* *Αὐτόλυκός τε καὶ υἱέες Αὐτολύκοιο* τ 414.

257. **σφῶιν μαρναμένοιιν**: de vobis rixantibus, gen. after *πυθοίατο*, *cf.* *οὐδὲ πέπυστο . . . υἷος ἑοῖο πεσόντος* N 522 f. *nor had he learned that his son had fallen*, P 379, 427, *οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην* T 322, 337. The partic. is supplementary. — **τάδε**: dir. obj. of the verb, *cf.* *ὅσσα πεύθομαι* γ 186 f., *ἐπὴν εὖ πάντα πύθηαι* δ 494.

258. **περὶ μέν, περὶ δέ**: const. with *ἐστέ*, *superior to;* with the gen., as v. 287, *cf.* α 66. — **βουλήν**: *as to counsel*, *in council*. — **μάχεσθαι**: *in battle*, like *μάχην*. So *εὖχος ἀρέσθαι* H 203 is parallel with *νίκην*, *cf.* [*ἀμείνων*] *ἠμὲν πόδας ἠδὲ μάχεσθαι* O 642, *ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι* γ 370. — For the thought, *cf.* Γ 179, *Τυδεΐδη, περὶ μὲν πολέμῳ ἔνι καρτερός ἐσσι,* | *καὶ βουλῇ . . . ἔπλευ ἄριστος* I 53 f. "First in war and first in peace," vs. 490 f., B 202, 273.

259. **δέ**: see on v. 200.

260. **ἠέ περ ὑμῖν**: *i.e.* *ἠέ περ ὑμεῖς ἐστέ*. The pron. is attracted to the case of *ἀρείοσιν*, *cf.* *οἷον κτλ.* v. 263 for *οἷος Πειρίθοος ἦν*. — Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

261. **καὶ οὔ ποτε**: the contrast might have been marked by *ἀλλά*, but is only implied in the context. — **οἵ γε**: emphasized with reference to *ἀρείοσιν*.

262. **γάρ**: refers to *ἀρείοσιν* v. 260. — **ἴδωμαι**: for the subjv. as fut., *cf.* B 488; see § 3 *b*, G. 213, 2 R.; H. 868. For the mid. voice, see on v. 56.

263 f. **Πειρίθοον . . . Πολύφημον**: Lapithae, a Thessalian mountain-folk famed for its conflict with the centaurs. This strife began at the wedding feast of Peirithous (a friend of Theseus) because of the insolence of the intoxicated centaurs; *cf.* B 741 ff., φ 295 ff. The battle furnished subjects for the sculptures in the west pediment of the temple of Zeus at Olympia, for the metopes on the south side of the Parthenon at Athens, for the frieze of the temple of Apollo at Phigalia, and for the frieze of the

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[Θησέα τ' Αἰγεΐδην, ἐπιείκελον ἀθανάτοισιν].
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔ τις
τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
καὶ μέν μευ βουλέων ξύνιεν πείθοντό τε μύθῳ.

tomb of Mausolus (the Mausoleum) at Halicarnassus, as well as for vases and other works of art.

265 = Hesiod *Shield* 182. — Theseus, king of Athens, was the most famous ally of the Lapithae. — **ἐπιείκελον**: the hiatus between the prep. and the adj. is only apparent, see *ἴκελος* § 14 *a*.

266. **κάρτιστοι**: pred. "these were the mightiest ever born on earth"; *cf.* B 216, 673, *καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν* Z 185 "he said that this was the hardest fight he ever had," *τοῦ δὴ καλλίστους ἵππους ἴδον* K 436 "his horses were the most beautiful I ever saw," H 155, λ 309, 421, μ 258. — For the repetition of *κάρτιστοι*, *cf.* that of *πείθεσθαι*, vs. 273 f.; see § 2 *p*. — **δή**: *doubtless*, strengthens the superlative, as often.

267. **μέν**: without corresponding *δέ*, as v. 269 and freq. In such cases, it is equiv. to *μήν*.

268. **φηρσίν**: *cf.* *φῆρας* B 743. *φήρ* is the Thessalian form of *θήρ* (*cf.* f e r a); it is used by Homer only of the centaurs, whose homes were in Thessaly. The centaurs are not described by Homer, but their dual nature (half man, half horse) seems to have been not yet developed in the story. — **ἀπόλεσσαν**: *ἀπώλεσαν*.

269. **καί**: *even*; const. with *τοῖσιν*. The new thought is introduced by *καί* also vs. 271, 273, with increasing emphasis. — The thought returns to v. 261. — **τοῖσιν**: the Lapithae. The dat. is governed by *μετά* in composition; see on *πολίων* v. 125.

270. **ἐξ ἀπίης γαίης**: *from a distant land*, explaining *τηλόθεν*. — **ἀπίης**: *cf.* Γ 49. — **καλέσαντο**: *called to their aid*, *cf.* *αὐτοὶ γάρ σφεας* (Locrians and Phocians) *οἱ Ἕλληνες* (at Thermopylae) *ἐπεκαλέσαντο* Hdt. vii. 203. — Nestor relates other achievements of his youth and strength, Δ 318 f., H 133 ff., Λ 670 ff., Ψ 629 ff.

271. **κατ' ἔμ' αὐτόν**: *by myself alone*, *i.e.* as a single champion; *cf.* *κατὰ σφέας* B 366. *ἐμαυτόν* is not found in Homer as a single word (§ 24 *c*). — **κείνοισιν**: the centaurs.

272. **οἳ νῦν κτλ.**: *who now live as mortals upon the earth.* — **ἐπιχθόνιοι**: equiv. to *ἐπὶ χθονὶ ὄντες*. H. 588. *Cf.* *ἀνέρες . . . ἐπὶ χθονὶ σῖτον ἔδοντες* ι 89. — **μαχέοιτο**: pres. opt. from *μαχέομαι*, a collateral form of *μάχομαι*, *cf.* *αἰδεῖσθαι* v. 23 with *αἰδομένω* v. 331.

273. **ξύνιεν**: *ξυνίεσαν*, *cf.* *τράφεν* v. 251 for *ἐτράφησαν*, §§ 26 *w*, 34 *e*. — Note the parallelism of the two halves of the verse, *cf.* v. 79.

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ἀλλὰ πίθεσθε καὶ ὔμμες, ἐπεὶ πείθεσθαι ἄμεινον.
μήτε σὺ τόνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην,
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
μήτε σύ, Πηλεΐδη, θέλ' ἐριζέμεναι βασιλῆι
ἀντιβίην, ἐπεὶ οὔ ποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγώ γε
λίσσομ' Ἀχιλλῆι μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."
    τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

275. **ἀγαθός περ ἐών**: as v. 131. — **ἀποαίρεο** [ἀφαιροῦ]: syncopated from *ἀποαιρέεο*, § 29 *h*. It is followed by two accs., as v. 182.

276. **ἔα**: *sc.* *κούρην*. — **ὥς πρῶτα**: *as once*, *cf.* v. 6. — **δόσαν**: Att. *ἔδωκαν*. See on v. 124.

277. **μήτε θέλε**: noli, *cf.* Β 247, *μηδὲ θεοῖσιν* | *ἶσ' ἔθελε φρονέειν* Ε 440 f., Η 111. — **βασιλῆι**: used esp. of Agamemnon, as v. 9.

278. **ἀντιβίην**: originally cognate acc., *sc.* *ἔριδα*, *cf.* Γ 435; the adv. receives emphasis from its position. — **οὔ ποθ' ὁμοίης**: *i.e.* a greater. The Greek idiom leaves to the connection the determination of the exact meaning. *Cf.* post mihi non simili poena commissa luetis Verg. *Aen.* i. 136. — **ἔμμορε**: *has share of, has received.*

279. **ᾧ τε Ζεὺς** *κτλ.*: see on v. 176.

280. **εἰ**: not cond. in thought here, *cf.* *εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει* Δ 321. — **καρτερός**: as v. 178. — **θεὰ δὲ** *κτλ.*: second clause of the protasis, explaining the first; "being son of a goddess." — **θεά**: Thetis, *cf.* vs. 351 ff.

281. **ἀλλά**: for its use in the apod., see on v. 82. — **φέρτερος**: *more powerful.* — **πλεόνεσσιν**: see Β 108, 576 ff.

282. **Ἀτρεΐδη, σὺ δέ**: the voc. often precedes the pron.; it has no const. in the sent. and thus cannot be followed immediately by *δέ*. *Cf.* Β 344, *Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ* Ζ 429, *ἄττα, σὺ δ' ἔρχεο θᾶσσον* π 130. — **παῦε**: *cf.* vs. 192, 207. — **αὐτὰρ ἐγώ γε**: "And I also on my part beg thee."

283. **λίσσομαι**: *sc.* *σέ*. — **Ἀχιλλῆι**: for the dat. of opposition, *cf.* Θ 449, Ν 517, Ξ 50. For the long *ι* of the dat. sing., see § 18 *a*. This may be explained also as before the caesural pause (§ 41 *p*). The name is used with special emphasis, *cf.* v. 240, instead of the pron. (vs. 275, 281). — **μεθέμεν**: *μεθεῖναι*, § 34 *e*; *cf.* *μεθήμων* Β 241. — **ὃς μέγα** *κτλ.*: gives the motive for the request.

284. **ἕρκος πολέμοιο**: as Δ 299, *cf.* *ἕρκος ἀκόντων* Δ 137, *ἕρκος βελέων* Ε 316; for the ablatival gen., see § 3 *d*. With

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"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀίω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
τούνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;"
τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
"ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε
[σήμαιν'. οὐ γὰρ ἐγώ γ' ἔτι σοὶ πείσεσθαι ὀίω.]
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν.

another use of the gen., Ajax is called *ἕρκος Ἀχαιῶν* Γ 229.

286 = Θ 146, Ω 379; *cf.* Κ 169, Ψ 626, δ 266, σ 170, υ 37. — **πάντα**: is not to be urged in meaning; it refers esp. to v. 284. Agamemnon admits no fault on his part but throws all the blame on Achilles, *cf.* ἀλλά below.

287. **περὶ πάντων**: see on v. 258.

288. For the asyndeton, see § 2 *m*; this verse repeats the thought of the foregoing, in a different form. The speaker's passion is shown by the accumulation of synonymous expressions, § 1 *s*.

289. **ἅ**: *in which*, acc. of specification. — **τινά**: *some one*, esp. Agamemnon himself. — **πείσεσθαι**: from *πείθω*.

290. **αἰχμητήν**: pregnant, for *κρατερὸς αἰχμητής* Γ 179. — **ἔθεσαν**: equiv. to Att. *ἐποίησαν*, see on *ἔθηκεν* v. 2. — **αἰὲν ἐόντες**: *cf.* *θεῶν αἰειγενετάων* Β 400.

291. **προθέουσιν**: a form not found elsewhere from the stem *θε-*, for *προτιθέασιν*, *i.e.* commission him, allow him. The word seems chosen here with reference to *ἔθεσαν*.

292. **ὑποβλήδην**: *interrupting*, *cf.* *ὑββάλλειν* Τ 80.

293. **ἦ γάρ**: he gives at once the reason for his course. — **καλεοίμην**: *should be called*, *i.e.* should be; *cf.* Β 260, Γ 138, *αἲ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη* ζ 244 *would that such a man might be* (*called*) *my husband*, *ἐμὴ γυνὴ μόνη κεκλήσει* Eur. *Alc.* 329 f. *thou alone shalt be* (*called*) *my wife*.

294. From Agamemnon's complaint, vs. 287 ff., Achilles infers that he is expected to obey in everything (*πᾶν ἔργον*). — **εἰ δή**: "in case that I actually." — **πᾶν ἔργον**: only here before the formula *ὅττι κεν εἴπῃς* (*cf.* Β 361, Ε 421, α 158, 389, β 25, 161, 229). — **ὑπείξομαι**: the form of the cond. is changed, and the fut. ind. is used in the protasis instead of the opt. with *ἄν*.

295. **δή**: const. with the imv., as v. 131. — **ταῦτα**: *πᾶν ἔργον ὑπείκεσθαι*. — **μὴ γὰρ ἐμοί**: in contrast with *ἄλλοισιν*.

296. **οὐ**: const with *ἔτι*, as in prose they are united, *οὐκέτι*, § 37 *b* γ. — **ὀίω**: with the fut. inf., as v. 170. — This verse is parallel with v. 289.

297 = Δ 39, Ε 259, Ι 611, Π 444,

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χερσὶ μὲν οὔ τοι ἐγώ γε μαχήσομαι εἵνεκα κούρης
οὔτε σοὶ οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ,
τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἵδε·
αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί."
ὣς τώ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐίσας
ἤιε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν,

851, Φ 94, λ 454, π 281, 299, ρ 548, τ 236, 495, 570. — Used when the speaker changes the subject in the middle of his speech; it is followed by the new thought without a conj. — *Cf.* accipite ergo animis atque haec mea figite dicta Verg. *Aen.* iii. 250.

298. **μέν**: correl. with *δέ* v. 300; the contrast is changed from that between action and heart, to one between *κούρης* and *τῶν ἄλλων*. — **κούρης**: would have the art. in prose.

299. **ἀφέλεσθε**: the aor. assumes that Agamemnon's threat has been executed, and the 2d pers. holds the Achaeans responsible because of their acquiescence (*cf.* v. 231). — **δόντες**: *ye who gave; cf.* Achilles's words, *γέρας δέ μοι ὅς περ ἔδωκεν | αὐτὸς ἐφυβρίζων ἕλετο κρείων Ἀγαμέμνων* Ι 367 f.

300. **θοῇ**: for such standing epiths., see § 1 *p.* — **παρὰ νηί**: *i.e.* in my tent, *cf.* v. 329. — For the position of the adjs., see § 1 *m.*

301. **τῶν**: anaphoric, repeating *τῶν ἄλλων*. — **οὐκ ἄν τι φέροις**: the opt. with *ἄν* and a neg. often expresses a confident expectation, and sometimes approaches a threat, as here, Ι 375 f., χ 325. — **φέροις ἀνελών**: *cf.* *ἄξω ἑλών* v. 139.

302. **εἰ**: retains its original force as an interjection; "up then, come." — **ἄγε**: see on v. 62. — **γνώωσι**: *shall recognize it, perceive it,* referring to the following verse; *cf.* vs. 185, 333. For the form, see § 34 *d.*

303 = π 441. — The preceding *πείρησαι* represents a prot. to which this would be the apod.; *cf.* v. 583.

304. **μαχησαμένω**: *cf.* *μάχεσθαι* v. 8.

305. **ἀνστήτην**: *stood up, rose* from their seats. The speeches of vs. 285–303 were uttered informally, while sitting, *cf.* v. 246.

Vs. 306–347. *Purification of the camp. Chryseis is returned to her father. Briseis is led from the tent of Achilles.*

307. **ἤιε**: from *εἶμι,* see § 34 f. — **Μενοιτιάδῃ**: Patroclus was so well known to the hearers of Homer, from old stories and songs, that he needed no more exact designation here; *cf.* the use of *Ἀτρεΐδης* v. 7. See § 21 *b.* When a boy in Opus he killed a comrade in a fit of anger and was taken by his father to Phthia where Peleus received him kindly (Ψ 84 ff.), and brought him up with Achilles. He attended Achilles on this Trojan ex-

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Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην
βῆσε θεῷ, ἀνὰ δὲ Χρυσηίδα καλλιπάρηον
εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίση δ' οὐρανὸν ἷκεν ἑλισσομένη περὶ καπνῷ.
ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων

pedition as his warmest and most faithful friend and squire (θεράπων, Σ 80 ff., Ω 4 ff.). The narrative of his exploits fills a large part of the Sixteenth Book of the *Iliad*. He was slain by Hector (Π 818 ff.). To avenge his death, Achilles ends his quarrel with Agamemnon. Most of the Twenty-third Book is occupied with an account of the funeral games in his honor.

308. **Ἀτρεΐδης κτλ.**: as he had planned (ἄρα), vs. 141 ff. — **προέρυσσεν**: *caused to be drawn down* from its position on shore, *cf.* v. 486, Β 152 f.

309. **ἐς δέ**: as v. 142. All four advs. (ἐς, ἐς, ἀνά, ἐν) refer to νῆα, supplied from v. 308. — **ἐς δέ**: *into it*, adv. with βῆσε. — **ἐείκοσιν**: ships for other purposes than war generally have twenty oarsmen in Homer. *Cf.* νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν . . . ἔρχεο πευσόμενος πατρός α 280 f., δ 669, ἱστὸν νηὸς ἐεικοσόροιο ι 322.

310. **βῆσε**: for the causative use of this tense of βαίνω, *cf.* βήσομεν v. 144. — **ἀνά**: adv. with εἷσεν (aor. from ἵζω).

311. **ἄγων**: see on v. 138. — **ἀρχός**: *cf.* v. 144. — **Ὀδυσσεύς**: as πολύμητις, πολυμήχανος, he was often sent on embassies, *cf.* Γ 205, Ι 169, Λ 767.

312. The story which is here broken off, of the voyage to Chrysa, is resumed v. 430.

313. **ἀπολυμαίνεσθαι**: they were to purify themselves symbolically from the sin of Agamemnon which had brought upon them the pestilence. *Cf.* the action of the children of Israel, after their idolatry: 'And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord,' 1 *Sam.* vii. 6. They trusted that the pollution would depart from them into the sea, where they washed themselves.

315. **τεληέσσας**: *cf.* on v. 66.

316. **παρὰ θῖνα**: as v. 34. The line of people was stretched out *along the strand*. — **ἀτρυγέτοιο**: epith. of the sea and the aether (Ρ 425).

317. **περὶ καπνῷ**: *around, in the smoke*; for the adv. use of περί, *cf.* Χ 95, θ 426; see § 37 a. *Cf.* κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω Θ 549.

318. Transition to another scene, which fills the blank during the jour-

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λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆι,
ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,
τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·
"ἔρχεσθον κλισίην Πηληιάδεω Ἀχιλῆος·
χειρὸς ἑλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃον.
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι,
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται."
ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ

ney of the embassy to Chrysa. — **κατὰ στρατόν**: (*down*) *through the camp*, *cf.* *ἀνὰ στρατόν* vs. 10, 53, *κατὰ νῆας* B 47, *κατὰ βωμούς* B 305.

319. **ἔριδος**: as v. 210. — **πρῶτον**: *once*, see on v. 6. — **ἐπηπείλησε**: vs. 181 ff.

320. **Ταλθύβιον**: the principal herald of Agamemnon, *cf.* Γ 118, Δ 192, H 276, T 196, 250, 267, Ψ 897. According to Herodotus (vii. 134), he had a sanctuary at Sparta, and his family lived there long as heralds. — **Εὐρυβάτην**: only here as herald of Agamemnon; to be distinguished from Odysseus's herald of the same name, see on B 184. — **προσέειπεν**: is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis, as here and ρ 342 ff.

321. **θεράποντε**: *companions, squires.* Patroclus is *θεράπων* of Achilles (Σ 152), brave warriors are called *θεράποντες Ἄρηος* (B 110), and kings *θεράποντες Διός* (λ 255, see on v. 176).

322. **ἔρχεσθον**: here followed by the acc. of limit of motion, without a prep.; see § 3 *i*. This const. is freq. with *ἵκω*, *ἱκάνω*, *ἱκνέομαι*, but rare with *βαίνω*, *εἶμι*, *ἔρχομαι*. — Agamemnon does not go in person (*αὐτός* v. 185) since Achilles had declared (v. 298) that he would make no resistance.

323. **χειρός**: gen. of the part touched, with *ἑλόντε*, *cf.* *κόμης* v. 197, *ποδός* v. 591. — **ἀγέμεν**: inf. for the imv., parallel with *ἔρχεσθον*, see on *δέχεσθαι* v. 20. — This contains an explanation of the preceding imv. and hence is not connected with it by a conj. (§ 2 *m*), *cf.* v. 363.

324 = v. 137, with *δώῃσιν* for *δώωσιν*.

325. **καί**: strengthens *ῥίγιον*. — **ῥίγιον**: for its formation, see § 22 *b*.

326. **ἵει . . . ἔτελλεν**: as v. 25. — **μῦθον**: the preceding command.

327. **ἀέκοντε**: because of their dread and reverence for Achilles, *cf.* v. 331. For the form, see § 6 *a*. — **βάτην** [*ἐβήτην*]: dual forms generally have no aug. in Homer. — **παρὰ θῖνα**: *cf.* v. 347. The quarters of Achilles were at the extreme right of the camp, *cf.* *ἐπ' Αἴαντος κλισίας . . . ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἐίσας | εἴρυσαν, ἠνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν* Λ 7 ff.

328 = Ι 185, *cf.* 652.

329. *Cf.* K 74, N 267. — **τόν**: refers back to v. 322.

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ἥμενον· οὐδ' ἄρα τώ γε ἰδὼν γήθησεν Ἀχιλλεύς.
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
"χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν.
ἆσσον ἴτ'· οὔ τί μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
ὃ σφῶι προΐει Βρισηΐδος εἵνεκα κούρης.
ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
καί σφωιν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
πρός τε θεῶν μακάρων πρός τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε

330. **οὐδ' ἄρα**: *but naturally not.* — **γήθησεν**: inceptive aor., *cf.* vs. 92, 255; "did joy enter his heart."

331. **ταρβήσαντε**: *seized by fear* (the opposite of θαρσήσας v. 85), while the present αἰδομένω expresses the continued attitude of their minds, *cf.* Β 374.

333 = Θ 446. — **ὁ ἔγνω**: for the hiatus, *cf.* v. 532, Β 105, ἄστυδε ἔλθωμεν ζ 296; see § 9 *b*. — **ἔγνω**: *sc.* their errand; *cf.* v. 302.

334. **χαίρετε**: the customary greeting. — **Διὸς ἄγγελοι κτλ.**: as Η 274; inviolable servants of διοτρεφέων βασιλήων (on v. 176); hence they are δίφιλοι Θ 517. Hermes is not the patron god of heralds in Homer.

335. **ἐπαίτιοι**: *sc.* ἐστέ, *to blame, cf.* v. 153.

336. **ὅ**: ὅς, § 24 *o*. — **κούρης**: κοῦρος and κούρη are used esp. of young men and women of noble families; but κοῦροι Ἀχαιῶν (v. 473) does not differ materially except in metrical form from υἷες Ἀχαιῶν (v. 162).

338. **ἄγειν**: final inf., *cf.* μάχεσθαι v. 8, ἀγέμεν v. 443, Β 477, Γ 117. — **τὼ δ' αὐτώ**: *these two themselves.* The very men who executed the unjust order are to be witnesses of its injustice and of Achilles's justification in withdrawing from active service.

339. **πρός**: *in the sight of, before.* For the anaphora of the prep., *cf.* that of ἐκ vs. 436 ff. — **θεῶν, ἀνθρώπων**: for a strong "all persons"; *cf.* the words of Zeus, τόσσον ἐγὼ περί τ' εἰμὶ θεῶν περί τ' εἴμ' ἀνθρώπων Θ 27.

340. **καί**: after τέ . . . τέ, gives special prominence to this clause. — **πρὸς τοῦ βασιλῆος ἀπηνέος**: *before that king, the cruel king,* equiv. to πρὸς τούτου τοῦ βασιλέως τοῦ ἀπηνοῦς. For the order of words, *cf.* v. 11, τὸν λωβητῆρα ἐπεσβόλον Β 275, τὰ τεύχεα καλά Φ 317, τοῦ παιδὸς ἀγαυοῦ λ 492, τὸν ξεῖνον δύστηνον ρ 10. Since the art. is still a dem. in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adj. stands between the article and its noun. — **δὴ αὖτε**: for the synizesis, *cf.* v. 131. — **αὖτε**: not *again,* marking a repetition; but indicating a situation opposed to the present, *cf.* v. 237.

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χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
τοῖς ἄλλοις. ἦ γὰρ ὅ γ' ὀλοιῇσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νηυσὶ σόοι μαχεοίατ' Ἀχαιοί."
ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρῃον,
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν,
ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρύσας ἑτάρων ἄφαρ ἕζετο νόσφι λιασθεὶς
θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον·
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

341. **χρειὼ γένηται**: this happens in the Ninth Book, *cf.* I 230 ff. — The object before the speaker's mind is Agamemnon; hence at the close of the sent., *τοῖς ἄλλοις* is used instead of the general word *Ἀχαιοῖς*.

342. **τοῖς ἄλλοις**: dat. of interest with *ἀμῦναι*, *cf.* v. 67. — **γάρ**: lengthened, as B 39, for an unknown reason.

343. **οὐδέ τι**: *and not at all.* — **νοῆσαι κτλ.**: proverbial expression for prudence, *cf.* Γ 109, Σ 250, ω 452. For the inf. with *οἶδε knows how*, *cf.* H 238, 240.

344. **ὅππως**: for the doubled π, see § 12 *a.* — **οἱ**: ethical dat. with *σόοι μαχεοίατο.* — **μαχεοίατο**: *that they should fight;* the pres. of the principal sent. is followed by the opt., since the purpose is presented as a mere conception of the speaker's mind.

345 = I 205, Λ 616.

347. **ἄγειν**: as v. 338.

Vs. 348–430. *Achilles tells his grief to his mother. She promises to secure satisfaction for him from Zeus.*

348. **ἀέκουσα**: this indicates that she was more than a mere *γέρας* to Achilles, and that his anger arose not simply from the insult offered to his dignity but also from wounded love; *cf.* I 343 f. In T 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles. — **γυνή**: explanatory appos. with *ἡ*. — The scene ends at the bucolic diaeresis (§ 40 *h*), *cf.* vs. 318, 430. *αὐτὰρ Ἀχιλλεύς* is thus used 17 times in the Iliad in the last two feet of the verse, to mark a transition, while *αὐτὰρ Ὀδυσσεύς* is thus used 27 times in the Odyssey. — **αὐτὰρ Ἀχιλλεὺς κτλ.**: simple description of the effect which the loss of Briseis had upon the hero, without depicting his feelings in modern fashion.

349. **δακρύσας**: *fell to weeping. Burst into tears* is perhaps too strong a translation. — **ἑτάρων**: const. with *νόσφι λιασθείς*. — **ἄφαρ**: const. with *λιασθείς*, *cf.* v. 594.

350. **θῖν' ἔφ' ἁλός**: *i.e. ἐπὶ θῖνα κτλ.*, with *ἕζετο*. — **ἔφ'** is accented, in spite of the elision, in order to prevent ambiguity (§ 37 *c β*). — **ἁλός**: *ἅλς* and *θάλασσα* are the general words for sea; *πόντος*, the high, deep sea (often with reference to a particular tract, *cf.* B 145); *πέλαγος*, the open sea.

351. **πολλά**: as v. 35. — **ὀρεγνύς**:

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"μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
ἦ γάρ μ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."
ὣς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ,
ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς ἠΰτ' ὀμίχλη,
καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,

not ἀνασχών (*χεῖρας ἀνασχών* v. 450), since while invoking the sea divinity he stretched out his hands toward the deep; *cf.* I 568, where Althaea beats upon the ground as she calls upon the nether gods; palmas ponto tendens utrasque ... Di, quibus imperium est pelagi Verg. *Aen.* v. 233 ff.

352. **ἔτεκές γε**: the prominence given by *γέ* emphasizes the fact as responsible for the inference which is drawn from it. — **μινυνθάδιον**: equiv. to *ὠκύμορος* v. 417. — **πέρ**: in its original use, *very*.

353. **τιμήν περ**: *honor at least*, placed first with emphasis; chiastic with *μινυνθάδιον* (§ 2 *o*). — **ὄφελλεν**: the past tense of verbs of obligation is used to imply that the obligation was not complied with. — **Ὀλύμπιος**: is used in the sing. only of Zeus, as v. 589, B 309; in the pl. of all the gods, as v. 399.

354. **ὑψιβρεμέτης**: *cf. δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε | ὕψοθεν* Υ 56. — **νῦν δέ**: *but as it is*, marking a return to the reality from a merely hypothetical case, *cf.* v. 417, B 82, *a* 166, 219, 241. — **οὐδὲ τυτθόν**: *not even a little*.

356 = 507, B 240; *cf.* I 111. — **ἑλὼν ἔχει**: differs from *εἷλε* chiefly in giving prominence to the possession as still continued; *cf.* (of the same act) *εἷλετ' ἔχει δ' ἄλοχον* I 336. This approaches a periphrasis common in tragedy, even where the partic. is intrans., and often differing little from the aor. ind. *ἠτίμησε, etc.*; *cf.* Soph. *O. T.* 731, *Ant.* *ἀτιμάσας ἔχει* 22, 32, 77, *ἐγκλῄσας ἔχει* 180, *κηρύξας ἔχω* 192, *ἔχεις ταράξας* 794, 1058, 1272. — **ἀπούρας**: partic. of *ἀπηύρων* v. 430; epexegetical of *ἑλών*. For the strengthening by *αὐτός*, *cf.* vs. 137, 161, 185, 324, T 89.

357. **ὣς φάτο** *κτλ.*: *cf.* sic fatur lacrimans Verg. *Aen.* vi. 1.

358 = Σ 36. — **πατρὶ γέροντι**: Nereus, who is not named by Homer but only designated as *ἅλιος γέρων* (v. 538). His home is in the Aegean sea, *cf.* Ω 78. With him is Thetis, who has deserted her aged husband Peleus. The daughters of Nereus are enumerated Σ 38 ff.

359. **ἁλός**: ablatival gen., *from the sea*, as *ἀνεδύσετο λίμνης* ε 337; see § 3 *d*. — **ἠΰτ' ὀμίχλη**: the comparison is esp. fitting for a sea-goddess; *like a mist*, which rises easily and quietly from the water. For the Homeric comparison, *cf.* v. 47; see § 2 *e* ff.

360. **πάροιθ' αὐτοῖο**: *before him* (*self*);

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χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω."
τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"οἶσθα· τί ἤ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω;
ᾠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
ἐκ δ' ἕλον Ἀτρεΐδῃ Χρυσηίδα καλλιπάρῃον.
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος

the intensive pron. contrasts Achilles himself with his voice which his mother had just heard, *cf.* v. 47. See § 24 *g*. — **δάκρυ χέοντος**: the repetition of these words from v. 357 is characteristic of the fulness of Epic style.

361 = Ε 372, Ζ 485, Ω 127, δ 610, ε 181. — For the Epic fulness, *cf.* vs. 57, 88; see § 1 *s*.

362 = Σ 73, where Thetis visits her son in his grief at the death of Patroclus. — **σέ, φρένας**: accs. of the whole and part, *cf.* v. 150, Β 171, Γ 35, 438, 442.

363 = Π 19, *cf.* Σ 74. — **ἐξαύδα κτλ.**: the second imv. repeats the thought of the first, hence the asyndeton, *cf.* v. 323; see § 2 *m*. — **νόῳ**: as in v. 132. — **εἴδομεν**: from *οἶδα*, subjv. with short mode-vowel, *cf.* vs. 141 ff.; see § 27 *a*.

364 = Σ 78. — **βαρύ**: *cf.* *εὐρύ* v. 355, and see on v. 78.

365. **οἶσθα**: *cf.* vs. 355 f. — **ἤ**: is not a simple sign of a question in Homer, and hence can be joined with *τί*, see § 3 *m*. — **ἰδυίῃ**: *i.e.* *εἰδυίῃ* (with the short form of the stem, § 31 *g*); intrans., as Κ 250, Ψ 787. Though his mother knows all, Achilles tells the story. A man in suffering finds relief in rehearsing his ills, and this recital was followed by the sympathy of the poet's hearers. The repetition is more natural because the consequences of these events continue through the whole poem. — **ἀγορεύω**: subjv. of deliberation. — For the verbal repetition, *cf.* Β 10–15, 23–34, 60–70.

366. **ᾠχόμεθα**: on his marauding expeditions in the neighborhood of Troy; see on v. 125. — **Θήβην**: a city of the Cilicians, in Mysia, at the foot of Mt. Placus, an eastern spur of Mt. Ida. Eetion, father of Andromache, Hector's wife, reigned there, Ζ 394 ff. — **ἱερήν**: since the gods were worshipped there. — For the simple order of words, see § 1 *f*.

367. **ἤγομεν ἐνθάδε**: Andromache tells of the sack of the city, of her father's death and her mother's captivity, in Ζ 414 ff.

368. **εὖ**: *properly*, so that each received his due share. — **δάσσαντο**: *cf.* *δέδασται* v. 125, *δασμός* v. 166.

369. **ἐκ δ' ἕλον**: as *γέρας* (*ἐξαίρετον*, *cf.* Β 227), besides his share of the spoils, see on v. 124. — The capture of Chrysa (v. 37) on the same expedition is assumed here. Β 690 ff. shows that Lyrnessus was sacked, and

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ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνῆσκον ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο.
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηὶ θοῇ ἑλίκωπες Ἀχαιοὶ

Briseis taken captive, on the same voyage.

371–379 = vs. 12–16, 22–25.

380. πάλιν: *back*; *cf.* *πάλιν πλαγχθέντας* v. 59, *δόμεναι πάλιν* v. 116.

381. φίλος ἦεν: *sc.* *ὁ γέρων*. This was shown by the event.

382. ἐπ' Ἀργείοισι: *ἐπί* with dat. of the person, in Homer often implies hostility, *cf.* v. 51; see § 3 *h* *β*. — **βέλος**: as v. 51.

383. ἐπασσύτεροι: *in quick succession*, *cf.* v. 52.

384. ἄμμι: Att. *ἡμῖν* (§ 24 *a*), *for us*.

385. θεοπροπίας: as v. 87. — **ἑκάτοιο**: *of the Far Darter.* *ἕκατος* is a short, *pet* form of *ἑκατηβόλος* (as *Ἑκάτη* was a name of the moon goddess); *cf.* on *Σμινθεῦ* v. 39. For similar epiths. of Apollo, see § 4 *c*.

386. κελόμην: *cf.* v. 62 ff. and on v. 74.

387. Ἀτρεΐωνα *κτλ.*: equiv. to *Ἀτρεΐων ἐχολώθη*, *cf.* *χολωθείς* v. 9.

388. ἠπείλησεν μῦθον: the Eng. idiom reverses the const., *he uttered the threat.* — **ὅ**: *ὅς*, as v. 336.

389. τὴν μέν: contrasted with *τὴν δέ* v. 391. — **σὺν νηί**: *with a ship*, almost equiv. to *by ship*. This expression seems more instrumental than where the comrades also are mentioned, *cf.* vs. 179, 183.

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ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
ἐλθοῦσ᾽ Οὔλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένης, ὅτ᾽ ἔφησθα κελαινεφέι Κρονίωνι
οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ᾽ ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
ἀλλὰ σὺ τόν γ᾽ ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,

390. **πέμπουσιν**: *escort* (§ 2 *v*). The pres. is used since the act is not completed. The 'historical pres.' is not Homeric. — **ἄγουσι δέ**: a subord. member of the sent., with chiastic relation to *πέμπουσιν* (§ 2 *o*). — **ἄνακτι**: Apollo, *cf.* vs. 36, 444.

391. **τὴν δέ** *κτλ.*: contrasted with v. 389. — **νέον**: adv. with *ἔβαν ἄγοντες*. — **ἔβαν** [*ἔβησαν*] **ἄγοντες**: *cf.* *ἔβαν φέρουσαι* B 302, *βῆ φεύγων* B 665. *οἴχομαι* is more freq. thus used with a partic., *cf.* B 71, *οἴχεσθαι προφέρουσα θύελλα* Z 346, *οἴχεται ἵππον ἄγων* Ψ 577. See on vs. 138, 168.

392. **δόσαν** *κτλ.*: as v. 162, see on v. 124.

393. **παιδὸς ἑῆος**: *thy valiant son.* For *ἑῆος*, see § 20 *e*. It seems part of the poet's *naïveté* that the heroes apply such epiths. to themselves; but the phrase is part of the poet's stock, and he hardly thinks whether he is applying the epith. himself or is putting it in the hero's mouth.

394. **Δίᾱ**· for the length of the ultima before *λίσαι*, see § 41 *j*. — **εἴ ποτε**: *cf.* v. 39, also vs. 503 ff.

395. **ἔπει, ἔργῳ**: emphatically placed in contrast, at the beginning and the close of the verse. — **κραδίην Διός**: for the periphrasis, see § 2 *s*. — **ἠὲ καί**: *or also.*

396. **πολλάκι**: for the omission of final *s*, see § 12 *o*. — **σέο**: gen. of source with *ἄκουσα*. — **πατρός**: *i.e.* of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan war; *cf.* Π 221 ff. (where mention is made of the chest of Achilles that Thetis had packed for him). See on v. 358.

397. **εὐχομένης**: supplementary partic. with *σέο*, *cf.* v. 257. — **ὅτε** *κτλ.*: explains *εὐχομένης*, see § 1 *h*.

398. **ἀεικέα** *κτλ.*: as v. 341, *cf.* v. 67.

399. **ὁππότε**: *when once upon a time.* — Thetis makes no use of this suggestion in her interview with Zeus.

401. **ἐλθοῦσα**: see on v. 138. — **θεά**: marks her power to accomplish. — **ὑπελύσαο δεσμῶν**: *didst loose from under the chains, didst free from the pressure of the chains, cf.* *ἔλυσαν ὑπὸ ζυγοῦ* Θ 543. — Transition to dir. disc.

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ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων'· ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων·
ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων.
τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,

from the inf. const. of v. 398, *cf.* B 12, 126; see § 1 *c*.

402. **ἑκατόγχειρον**: *cf.* centimanus Gyas Hor. *Carm.* ii. 17. 14, belua centiceps *ib.* ii. 13. 34. — **καλέσασα**: *by calling*, coincident in time with ὑπελύσαο.

403. **Βριάρεων**: by transfer of quantity for Βριάρηον, § 5 *d*. The name (*Heavy*-handed, *cf.* βριαρός) marks his strength and character. He is called Αἰγαίων (*Stormy*, *cf.* αἰγίς, Αἰγαί, Αἴγινα) in the popular speech, as a sea divinity. He is the personified might and roar of the sea. Hesiod (*Theog.* 714) makes him aid Zeus against the Titans. — Homer attributes to the language of the gods names which are going out of use (but which may seem clearer in meaning than the others), *cf.* B 813 f., Ξ 291, ποταμὸς βαθυδίνης, | ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον Υ 73 f., κ 305, μ 61.

404. **αὖτε**: *for his part.* — **οὗ πατρός**: Poseidon, the mighty god of the sea. All of Poseidon's sons are represented as violent and strong.

405. *Cf.* E 906, Θ 51. — **ὅς ῥα**: *so he;* for the dem. use of the rel., see § 24 *p*. — **κύδεϊ γαίων**: *delighting in* the fulness of *his might*.

406. **καί**: *also*, marks the effect corresponding to κύδεϊ γαίων, as E 394; see on v. 249. — **ὑπέδεισαν**: for the length of the antepenult, see on v. 33. ὑπό with verbs of fearing, fleeing, yielding, marks the superiority on the side of the person who is the efficient cause. — **τέ**: indicates the close connection of the two clauses, *cf.* vs. 82, 218, B 179.

407. **τῶν**: see on v. 160. — **μίν**: const. with μνήσασα, — παρέζεο would govern the dat. — **γούνων**: for the gen., *cf.* χειρός v. 323. For the inflection, see § 18 *f*. — This was the attitude of a suppliant, *cf.* vs. 500 ff.

408. **αἴ κέν πως**: *cf.* v. 66. — **ἐπὶ ἀρῆξαι**: *come to the aid of; cf.* the force of ἐπί in v. 345.

409. **κατὰ πρύμνας**: the ships were drawn up with their sterns toward the land; *cf.* τεῖχος ἐπὶ πρυμνῇσιν ἔδειμαν Ξ 32, O 385, Σ 76. — **ἀμφ' ἅλα**: *about the sea, i.e.* on the shore between the promontories Sigeium and Rhoeteium. Until now they had fought on the plain, far from the ships; *cf.* Achilles's words, ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον, | οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἕκτωρ I 352 f. *as long as I was fighting among the Achaeans, Hector was not willing to rouse the battle away from the wall* (of the city).

410. **ἐπαύρωνται**: *may come to enjoy;*

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γνῷ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
ἣν ἄτην, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."
τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
"ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἧσθαι, ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔ τι μάλα δήν.
νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀιζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν

ironical, as Ζ 353, Ο 17. *Cf.* quidquid delirant reges plectuntur Achivi Hor. *Epist.* i. 2. 14.

411 f. = Π 273 f. — **καί**: *also*, as well as the other Greeks.

412. **ἣν ἄτην**: *his blind infatuation, his blindness*, made more definite by *ὅ τε κτλ.* (*i.e. ὅτι τε*), as v. 244. *Cf.* Β 111.

413–427. *The answer of Thetis.*

413. **κατὰ χέουσα**: *cf. κὰδ δὲ παρειῶν | δάκρυον ἧκε χαμᾶζε* π 190 f.

414. **τί νυ**: *why now, to what end*, acc. of specification. — **αἰνά**: cognate acc. with *τεκοῦσα, dreadfully, to sorrow;* adv. as Χ 431. *Cf. κακῇ αἴσῃ* v. 418; Thetis calls herself *δυσαριστοτόκεια* Σ 54 *mother of an unhappy hero.*

415. **ἀδάκρυτος** *κτλ.*: *i.e.* full of joy and happiness; this thought receives the emphasis.

416. **αἶσα**: *sc. ἐστί*, here like *αἰών term of life.* — **μίνυνθα**: adv. modifying the *ἐστί* to be supplied, which is sometimes modified by an adv. in Homer (§ 3 *j*); *cf. ἀκὴν ἐγένοντο σιωπῇ* Γ 95, *διαγνῶναι χαλεπῶς ἦν ἕκαστον* Η 424, *οὐδ' ἄρ' ἔτι δὴν | ἦν* Ζ 139 f. "nor did he live long." — **οὔ τι μάλα δήν**: the preceding thought is repeated in neg. form. — For the length of the ultima of *μάλα*, see § 41 *j β*.

417. **νῦν δέ**: as v. 354. — **τέ**: its position is free, *cf.* Β 281. For the thought, *cf.* Σ 59 ff., 95 f.

418. **ἔπλεο**: *thou art*, lit. *thou becamest* by decree of fate ordered at thy birth; *cf. ἐνὶ φρεσὶ τοῦτο νόημα | ἔπλετο this thought came into thy mind* β 363 f. — **τῷ**: *therefore;* she infers from the foregoing, not the fact but the justification of the expressions *αἰνὰ τεκοῦσα, κακῇ αἴσῃ.* — **κάκῃ αἴσῃ**: *to an evil lot*, as Ε 209; *cf. ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ* Π 441, *ἰῇ ἄρα γεινόμεθ' αἴσῃ* Χ 477.

419. **τοῦτο ἔπος**: vs. 407 ff. — **τοί**: dat. of interest, *cf. τοί* vs. 425 f. — **ἐρέουσα**: fut. partic., expressing purpose. — For the two hiatus in this verse, see §§ 9 *f*, 14.

420. **Ὄλυμπον ἀγάννιφον**: see on vs. 44, 195, 497.

421. **σὺ μέν**: correlative with v. 426; the interposed explanation makes it natural to change the form of the apod. from *ἐγὼ δέ.* — **νῦν**: *i.e.* until her visit to Zeus. — **παρήμενος**:

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μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·
δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε,
καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀίω."
ὣς ἄρα φωνήσασ' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,
τήν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς

as v. 488; inactivity is implied, *cf.* Β 688, 694. — Thetis does not encourage his son to carry out his threat of v. 169, to return to Phthia.

422. **μήνι'**: pres. imv., *continue to rage*, see on v. 210. See on *μῆνιν* v. 1.

423. **Ζεὺς γὰρ** *κτλ.*: gives the reason for the preceding direction, esp. for *νῦν*, showing why his request cannot be granted at once. — **ἐς Ὠκεανόν**: *cf.* *εἰς Ἀγαμέμνονα* Η 312; *to* the abode of *Oceanus*, near which was the home of the Aethiopians. There were Aethiopians in the southeast and southwest of the Homeric world, *ἔσχατοι ἀνδρῶν*, *α* 22 ff. They are represented as a godfearing people, enjoying the personal intercourse of the divinities, Ψ 205 ff., *ε* 282; *cf.* the presence of the gods at the sacrifices of the Phaeacians, *η* 201 ff. — **μετά**: as v. 222. — **Αἰθιοπῆας**: for the form, see § 19 *e*.

424. **χθιζός**: pred. adj. instead of adv., as vs. 472, 497, Β 2, Γ 7; see § 38 *a*. — **κατὰ δαῖτα**: *cf.* *κατὰ πρῆξιν* *γ* 72 *for trade*, *πλαζόμενοι κατὰ ληίδα* *γ* 106 *wandering for plunder*. — **ἅμα πάντες**: *cf.* v. 495. — **ἕποντο**: apparent contradiction of vs. 195, 221 f., where Athena and Hera are thought of as on Olympus.

425. **δωδεκάτῃ**: *cf.* v. 54; reckoned from the day on which Thetis is speaking. For this use of 12 as a round number, *cf.* Φ 46, Ω 31, 667.

426. **χαλκοβατές**: *with bronze threshold*, an epith. applied four times to the home of Zeus, once to that of Hephaestus, and once to the palace of Alcinous. The threshold of wood was prob. covered with a plate of bronze. The floor of the hall of Zeus was covered with gold, Δ 2; *cf.* 'and the floor of the house he overlaid with gold, within and without,' 1 *Kings* vi. 30, of Solomon's temple.

427. **καί μιν, καί μιν**: for the animated repetition, *cf.* *καί μιν βάλον ὦμον . . . καί μιν ἐγώ γ' ἐφάμην Ἀιδωνῆι προϊάψειν* Ε 188, 190. — **γουνάσομαι**: *cf.* *λαβὲ γούνων* v. 407.

428 = Β 35. — **ἀπεβήσετο**: only in this place in the verse, before the bucolic diaeresis (§ 40 *h*); elsewhere, *ἀπέβη*, see § 32 *b*. — **τὸν δὲ** *κτλ.*: also Β 35. — **αὐτοῦ**: intensive when adv. (not very freq.) in Homer, as well as when a strict pronoun.

429. **γυναικός**: gen. of cause, with *χωόμενον*, see on v. 65.

430. **βίῃ** *κτλ.*: *by force, against his will*, as *δ* 646; *cf.* *με βίῃ ἀέκοντα καθέξει* Ο 186. — **ἀέκοντος**: *sc.* *ἕθεν*, gen. of separation.

Vs. 430–487. *Chryseis is conducted*

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ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐγγὺς ἵκοντο,
ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσηὶς νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς

to her home. The scene in Chrysa naturally intervenes between the promise of Thetis and its fulfilment, and thus seems to fill up in part the 12 days' delay; see on Γ 121.

430. αὐτὰρ Ὀδυσσεὺς κτλ.: *cf.* vs. 311 ff. For the beginning of the narrative, see on *αὐτὰρ Ἀχιλλεύς* v. 348.

431. **ἵκανεν ἄγων**: *cf.* *ἔρχομ' ἔχων* v. 168, *ἧκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν* Xen. *An.* ii. 4. 8. *ἄγων with* is used because the hecatomb was composed of live animals.

432. *cf.* π 324, κ 125.

433. ἱστία στείλαντο: *they took in their sails;* the mid. takes the place of a possessive pron., *cf.* *ἄντα παρειάων σχομένη* α 334 *holding before her cheeks;* but the act. also is used, γ 11, *ἱστία τε στέλλοντας* π 353. *Cf.* v. 480.

434. προτόνοισιν: *forestays,* the ropes leading from the prow to the top of the mast; *ἐπίτονοι, backstays,* were stretched from the stern (μ 423); both together served to hold the mast in place. — **ὑφέντες**: *lowering.*

435–437 = ο 497–499. — **προέρεσσαν**: *cf.* ι 73, *σπουδῇ δ' ἐς λιμένα προερέσσαμεν* ν 279. When near their haven, they reefed their sails and rowed the boat to land.

436. ἐκ δέ: for the anaphora, *cf.* vs. 339 f., Β 671 ff., Κ 228 ff., Μ 417 ff., Ψ 315 ff. — **εὐνάς**: large stones which served as anchors. These were cast from the prow, while the *πρυμνήσια* (v. 476) held the stern. When the boat was to remain long, it was drawn up on land.

437 = ι 150, 547, μ 6, ο 499. — **βαῖνον**: for the descriptive impf., see on v. 25. — **ἐπί**: for the length of the ultima, see § 41 *j, l.*

438. βῆσαν: 1st aor., trans.; *cf.* vs. 144, 310, *ἔστησαν* v. 448.

439. The rhythm has been thought to imitate the maiden's measured steps, § 2 *b.* — **ἐκ**: adv. as above, but more exactly defined by *νηός.* — **δέ**: for the short vowel lengthened before two consonants, see § 41 *h* γ. — **ποντοπόροιο**: *cf.* Γ 283, *ὠκυπόροισιν* v. 421.

440. ἐπὶ βωμόν: the god is thus made a witness of the return; thus in a Boeotian inscription a man emancipates his slave *ἐναντίον Ἀσκληπίου.* The priest dwelt in the sacred enclosure (*τέμενος, ἄλσος*) of the god, *cf.* ι 200.

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πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
"ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν."
ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαίρων
παῖδα φίλην. τοὶ δ' ὦκα θεῷ ἱερὴν ἑκατόμβην
ἑξείης ἔστησαν ἐΰδμητον περὶ βωμόν,
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο χεῖρας ἀνασχών·
"κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις·
ἠμὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,

441. ἐν χερσὶ τίθει: *placed in the arms.* For χείρ as *arm*, *cf.* Z 81, 482, νύξε (*pierced*) δέ μιν κατὰ χεῖρα μέσην, ἀγκῶνος ἔνερθεν (*below the elbow*) Λ 252, (ἔθανε) φίλων ἐν χερσίν α 238. — **τίθει**: see on ἀφίει v. 25.

442. πρὸ ἔπεμψεν: *cf.* πρὸ ἧκε v. 195.

443. For the chiasmus, see § 2 *o*. — **ἀγέμεν**: for the inf., *cf.* ἄγειν v. 338. — **ἑκατόμβην ῥέξαι**: *cf.* ἱερὰ ῥέξας v. 147.

444. ὑπὲρ Δαναῶν: *in behalf of the Danaï;* this figurative use of ὑπέρ, freq. in later Greek, hardly appears elsewhere in Homer.

446 = Ψ 624, 797, *cf.* ο 130. — Homer does not mention Chryseis after this.

448. ἑξείης: *in order*, since ἑκατόμβην is collective. — **ἔστησαν**: 1st aor., trans., *cf.* βῆσαν v. 438, ἀναστήσειεν v. 191.

449. χερνίψαντο: they could not pray to the gods with unwashen hands, *cf.* Γ 270, χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον | ἅζομαι (*dread*) Z 266. — **οὐλοχύτας**: unground barley corns (οὖλαι κριθαί) which, roasted and mixed with salt, were scattered between the horns of the victim (προβάλοντο v. 458) as an initiatory sacrifice, whence they were proleptically called οὐλόχυται *poured out barley corns.* — **ἀνέλοντο**: *took up,* from the basket standing on the ground.

450. *Cf.* Γ 275. — **τοῖσιν**: *for them,* as vs. 68, 247. — **μεγάλα**: *loudly, cf.* πολλά v. 35. — **χεῖρας ἀνασχών**: the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art; *cf.* v. 351, Γ 318. So also among the Hebrews; *cf.* 'And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed,' *Exodus* xvii. 11.

451 f. = 37 f. With the same formula with which he began his prayer for vengeance, he now prays that the punishment may be averted.

453–455 = Π 236–238, in a prayer of Achilles. — **ἠμέν, ἠδέ**: paratactic

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τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,

const., where the Eng. idiom uses "as . . . so"; see § 3 *q*. — **δή ποτε**: *once already*, correl. with ἔτι v. 455 *once more*.

454. Explanatory appos. asyndeton. — **τίμησας** κτλ.: *i.e.* by sending the pestilence which avenged the slight offered to the priest.

455. **καὶ νῦν**: contrasted with πάρος above. — **τόδε** κτλ.: as v. 41.

456. **ἤδη νῦν**: *now at once*. — **Δαναοῖσιν** κτλ.: *cf.* v. 97.

457 = v. 43.

458 = B 421, γ 447. — In the sacrifice described γ 440 ff., the victim's forelock is cut off and thrown into the fire, before the barley corns are scattered. — **αὐτὰρ ἐπεί**: repeated in this narrative vs. 464, 467, 469, 484.

459 = B 422. — **αὐέρυσαν**: they drew up (back) the head of the victim, in order to tighten the muscles of the neck. For the form, see § 11 *e*. — **ἔσφαξαν**: *i.e.* opened the large artery of the neck, to let the blood, *cf.* Γ 292.

460 f. = B 423 f., μ 360 f. — **μηροὺς ἐξέταμον**: instead of the more definite ἐκ μηρία τάμνον γ 456, see on v. 40. — **κνίσῃ**: two layers of fat were placed over the thigh pieces; and upon the fat, bits of raw meat from all parts of the body (πάντων μελέων ξ 428), symbolizing a sacrifice of the whole animal. These were burned, and thus the gods, according to the Homeric belief, took part in the sacrificial feast. *Cf.* v. 317.

461–465 = γ 458–462. — **δίπτυχα**: *sc.* κνίσην, equiv. to δίπλακι δημῷ Ψ 243.

462. **καῖε**: *sc.* the μηρία with the fat and bits of flesh. — **σχίζῃς**: *cf.* B 425.

463. **νέοι**: the companions of Odysseus, in contrast with ὁ γέρων, the old priest; *cf.* B 789. In the corresponding passage of the Odyssey, the νέοι are the sons of Nestor. — **παρ' αὐτόν**: *by* the priest *himself*, who is thus marked as the principal, directing person at the sacrifice. — **πεμπώβολα**: these bronze forks prob. had bent tines, like some antique Etruscan bronzes that have been found, not unlike a hand with fingers bent in readiness to grasp some object.

464 f. = B 427 f., μ 364 f.

464 = ξ 430. — **κατὰ κάη**: these pieces were intended for the gods and therefore were entirely (κατά) con-

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μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,

sumed by the fire, *cf.* ὁ δ' ἐν πυρὶ βάλλε θυηλάς I 220. — **πάσαντο**: in order to have a share in the sacrifice. This was no part of, but only an introduction to, the meal which followed, *cf.* γ 40 ff.

465. **μίστυλλον** κτλ.: *cf.* pars in frusta secant, verubusque trementia figunt Verg. *Aen.* i. 212.

466 = B 429, H 318, Ω 624, ξ 431, *cf.* τ 423. — **περιφραδέως**: *i.e.* to keep it from burning. — **ἐρύσαντο**: *drew it off* from the spits, after it was roasted.

467 = B 430, H 319.

468 = v. 602, H 320, Ψ 56, τ 425. — **ἐίσης**: *equal,* of which each has a fair share; the feast was common to all, but the leaders had the better portions, H 321, Θ 161 f.

469 = B 432, H 323, I 92, 222, Ψ 57, Ω 628, and 11 times in the Odyssey. — A set verse to mark the end of a feast, see § 1 *w.* Vergil imitates in postquam exemta fames et amor compressus edendi *Aen.* viii. 184. — **ἐξ ἔρον ἕντο**: *cf.* ἀνεῖσαν ἡδονήν (*sc.* δαιτός) Eur. *Ion* 1170. — **ἔρον**: for the form, see §§ 4 *i*, 18 *e*. — The previous pouring out of the wine is not mentioned, as might be expected.

470 = I 175, α 148, γ 339, φ 271. — **κοῦροι μὲν** κτλ.: for a solemn libation of the whole company, since only Chryses poured a libation before, v. 462. *Cf.* I 222–224. — **ἐπεστέψαντο**: *cf.* κρητῆρας ἐπιστεφέας οἴνοιο Θ 232. — This verse seems to have been misunderstood by Vergil (or did he think to improve the description?), *cf.* crateras magnos statuunt et vina coronant *Aen.* i. 724, magnum cratera corona | induit, implevitque mero *Aen.* iii. 525 f.

471 = I 176, γ 340, φ 272, *cf.* η 183. — **νώμησαν**: (*sc.* πότον), frequentative of νέμω. The οἰνοχόος dipped (ἀφύσσων v. 598) the wine from the large bowl (κρητήρ) into a pitcher (πρόχοος σ 397). The κοῦροι proceeded from left to right (ἐνδέξια v. 597) through the company, distributing to the guests (πᾶσιν *to all*), *i.e.* filling their cups for the libation and the banquet. — **ἐπαρξάμενοι**: thus *beginning* the religious ceremony, equiv. to ἀρξάμενοι ἐπινέμοντες. Const. with δεπάεσσιν.

472. **πανημέριοι**: *through the whole day* which remained, uninterruptedly till sunset. For the pred. adj. used where the Eng. idiom uses an adv., see on v. 424. — **μολπῇ**: *song.*

473. **καλόν**: cognate acc. with ἀεί-

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μέλποντες ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

δειν, instead of καλῶς, *cf.* vs. 35, 78. — **παιήονα**: Att. παιᾶνα, here a song of praise to Apollo as their preserver; in Χ 391, it is a psalm of victory. — The verse explains μολπῇ above.

474. **μέλποντες κτλ.**: *cf.* the frag. of an old hymn, μέλπετε, ὦ παῖδες, Ἑκάεργον καὶ Ἑκαέργην in Clemens Alex. *Strom.* v. 8; 'Hymning th' eternal Father' Milton *Par. Lost* vi. 96, 'singing their great Creator' *Ib.* iv. 684. — For the quantity of the ultima of μέλποντες, see §§ 14 *a*, 41 *m*. — **φρένα**: see on κῆρ v. 44. — **τέρπετ' ἀκούων**: *delighted in hearing.* The god hears the song (as he had heard the prayer), although he was far away among the Ethiopians, for δύνασαι δὲ σὺ (Apollo) πάντοσ' ἀκούειν Π 515.

475 = ι 168, 558, κ 185, 478, μ 31, τ 426. — **ἐπὶ ἦλθεν**: *came on, cf.* μέλας ἐπὶ ἕσπερος ἦλθεν α 423.

476 = μ 32. — **παρὰ πρυμνήσια**: *along by the stern hawsers* (on v. 436), *i.e.* on the seashore; *cf.* ἔνθα κε λεξαίμην (*lay myself*) κοίλῃ παρὰ νηὶ μελαίνῃ γ 365, ι 169. Their boat was not drawn up on land.

477 = β 1, γ 404, δ 306, 431, ι 152, 170, 560, κ 187, μ 8. — **ῥοδοδάκτυλος**: a notable epithet; the ancients had observed the diverging rays of rosy light before sunrise. *Cf.* Ἠὼς κροκόπεπλος (*saffron-robed*) Θ 1, Τ 1, Ψ 227, Ω 695.

478. **καὶ τότε**: τῆμος is expected after ἦμος, but the rel. is not always followed by the corresponding dem. For καί in the apod., see § 3 *o*. — **ἀνάγοντο**: *put out* upon the high sea, *cf.* κατάγοντο γ 10 *came to land*.

479. **ἴκμενον οὖρον κτλ.**: Aeolus was master of the winds (κ 21), but each god could send a favorable breeze; Apollo, here (because of the sacrifice that had been offered to him); Athene, β 420, ο 292; Calypso, ε 268; Circe, λ 7; *cf.* πέμψει δέ τοι οὖρον ὄπισθεν | ἀθανάτων ὅς τίς σε φυλάσσει τε ῥύεταί τε ο 34 f.

480. **στήσαντο**: mid. as ι 77, μ 402; see on v. 433. — **ἱστία**: strictly an adj. which has become a subst., *what pertains to the ἱστός*. The Homeric boat seems to have had but one sail.

481–483 = β 427–429. — **ἀμφί**: adv.

482. **πορφύρεον**: *foaming*. — **μεγάλα**: const. with ἴαχε. — **νηός**: in the transitional stage from limiting gen. with στείρῃ to the gen. abs.; see § 3 *f*.

483. **διαπρήσσουσα**: also with gen., *cf.* Β 785.

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αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
  αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς.
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὖθι μένων, ποθέεσκε δ' ἀυτήν τε πτόλεμόν τε.
  ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,

484. **ῥα**: refers to the preceding verse. — **κατὰ στρατόν**: *opposite* (*off*) *the camp*, *i.e.* to the landing-place. — The verse closes as v. 478.

485 = π 325, *cf.* θ 51. — **νῆα μέν**: correl. with *αὐτοὶ δέ*. — **ἐπ' ἠπείροιο**: *up on land*; *cf.* *ἐρύσσατε ἠπειρόνδε* κ 403.

486. **ὑψοῦ** *κτλ.*: *i.e.* so as to rest high on the sands, where it was before, *cf.* v. 308. — **ὑπὸ δέ**: adv., *beneath*, *i.e.* under the ship. — **ἕρματα**: as Β 154, props (sometimes stones, Ξ 410), which were put along the keel on either side to hold the boat steady.

Vs. **488–530**. *Zeus grants to Thetis the fulfilment of her desire.*

488. **αὐτὰρ ὁ μήνιε**: as his mother had directed, vs. 421 f.; *cf.* vs. 428 f. — Achilles withdraws from the action for the present. In the Ninth Book, an embassy is sent to him, begging him to give up his wrath and take part in the war (Ι 119 ff.). In the Eleventh Book, he is roused from his apathy on seeing the rout of the Achaeans (Λ 599 ff.). In the Sixteenth Book, when Hector reaches the Greek ships and throws fire into one of them, Achilles sends Patroclus and the Myrmidons into the conflict (Π 1 ff.). He receives the news of the death of Patroclus in the Eighteenth Book (Σ 1 ff.), and is reconciled to Agamemnon in the Nineteenth Book and arms himself for battle (Τ 40 ff., 364 ff.). He takes part in the fourth (and last) great battle of the *Iliad*, on the 27th day of the action of the *Iliad*.

489. **υἱός**: for the short penult, where ι has been virtually lost between two vowels, *cf.* Β 566; see §§ 5 *g*, 41 ο ε. — **πόδας ὠκὺς** *κτλ.*: as vs. 58, 84, 148, 215, *etc.* *Cf.* *ποδάρκης δῖος Ἀχιλλεύς* v. 121. See § 4 *c*.

490. For the asyndeton, *cf.* vs. 117, 255, 288, 363. — **πωλέσκετο**: for the iterative formation, see § 36. — **κυδιάνειραν**: elsewhere epith. of *μάχην*. *Cf.* *ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν* Ι 441.

491. **πόλεμον**: for the long ultima, see on v. 226. — **φίλον**: see on Β 261, Γ 138. — **κῆρ**: obj. of *φθινύθεσκε*.

492. **αὖθι**: *right there, in the same place*, *i.e.* in his tent. — **ποθέεσκε δέ**: the partic. *ποθέων* might have been used in the same sense. — **ἀυτήν**: *battle cry*; always a trisyllable, and thus never to be confounded with *αὐτήν herself*.

493 = Ω 31. — **ἐκ τοῖο**: the hearer

καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
παιδὸς ἑοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε.
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο,
καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
"Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων

easily recalled the words of Thetis (which form the starting point of the *μῆνις*), vs. 421 f., and the definite statement of time v. 425, and referred *ἐκ τοῖο* to that interview between mother and son. *Cf.* the similar indefiniteness in the use of the same expression Ω 31, where it does not refer to the day last mentioned, but to the well-remembered day of Hector's death. — **ἠώς**: *day*, as Φ 80, Ω 413.

495. **ἦρχε**: *led the way*, as the highest in rank. *Cf.* Γ 420.

496. **ἥ γε**: resumes the subj.; see on v. 97. — **ἀνεδύσετο κῦμα**: *i.e.* as she sprang up she left the wave, *cf.* *κατέβαιν' ὑπερώια* σ 206 *she descended* leaving *the upper room*, *ἀνδύεται πόλεμον κακόν* Ν 225 *shrinks back* leaving *the war*. *Cf.* v. 359.

497. **ἠερίη**: as v. 557, Γ 7, ι 52; with emphasis in this position in the verse; "while it was yet early morning." — **οὐρανὸν Οὔλυμπόν τε**: as Θ 394; see on vs. 44, 195.

498. **εὐρύοπα**: *far sounding*, *far thundering*; for the form, perhaps a stereotyped nom., see § 16 *b*.

499 = Ε 754, Θ 3. — **ἀκροτάτῃ κορυφῇ**: from which he looks out upon the world again, after his long absence. *Cf.* summo sedet altus Olympo Verg. *Aen.* xi. 726. — **πολυδειράδος**: (from *δειρά neck*). Epiths. appropriate to men are often applied to natural objects. *Cf.* *καρήνων* v. 44, 'foothills,' 'shoulder of the mountain,' 'arm of the sea,' 'mouth of the river.'

500. **πάροιθε καθέζετο**: *cf.* Γ 162. — **γούνων**: see on v. 407.

501. **σκαιῇ, δεξιτέρῃ**: for the adjs. used as substs., see on v. 54. — **ὑπ' ἀνθερεῶνος**: *under the chin*, as Γ 372.

502. **Δία Κρονίωνα**: closely connected, *cf.* Β 375.

503. **Ζεῦ πάτερ**: this address, put into the mouths of gods and men, marks his patriarchal, royal dignity; *cf.* vs. 534, 544, hominum sator atque deorum Verg. *Aen.* xi. 725, divum pater atque hominum rex *ib.* i. 65. — **εἴ ποτε**: *cf.* v. 394.

505. **τίμησον**: by its position is strongly contrasted with *ἠτίμησεν* v. 507, *cf.* vs. 353, 356. — **ὠκυμορώτατος**:

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ἔπλετ᾽· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ,
τόφρα δ᾽ ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ᾽ ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ."
ὣς φάτο· τὴν δ᾽ οὔ τι προσέφη νεφεληγερέτα Ζεύς,
ἀλλ᾽ ἀκέων δὴν ἧστο. Θέτις δ᾽ ὡς ἥψατο γούνων,
ὣς ἔχετ᾽ ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·

into this is condensed the thought of vs. 415 ff. — **ἄλλων**: *of all*, lit. *in comparison with the rest*; ablatival gen., as with the comp. (where it marks the starting point of the comparison). This constr. with *ἄλλων* is specifically Homeric; *cf.* B 674, Z 295, *ἄριστοι τῶν ἄλλων* M 104, *πανύστατος ἄλλων* Ψ 532, *διζυρώτατον ἄλλων* ε 105, *κάλλιστον ἑπταπύλῳ φανὲν Θήβᾳ τῶν προτέρων φάος* Soph. *Ant.* 100, [*τὸν πόλεμον*] *ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων* Thuc. i. 1, hi ceterorum Britannorum fugacissimi Tac. *Agric.* 34, solusque omnium ante se principum [Vespasianus] in melius mutatus est Tac. *Hist.* i. 50, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve.' Milton *Par. Lost* iv. 323 f. — *Cf.* this const. with *μετὰ πᾶσιν ἀτιμοτάτη* v. 516.

506. **ἔπλετο**: see on v. 418. — **ἀτὰρ κτλ.**: transition from the rel. to the dem. const., see on v. 79.

507 = v. 356.

508. **σύ περ**: in contrast with Agamemnon; *cf.* the force of *πέρ* in v. 353. — **Ὀλύμπιε κτλ.**: as she renews her request, she renews impressively her appeal to the might and wisdom of Zeus.

509. **ἐπὶ τίθει**: *put upon, grant to*; *cf.* B 39, *οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον* Z 357.

510. **ὀφέλλωσιν κτλ.**: only here const. with a person, *cf.* *οἶκον ὀφέλλειν* ο 21, *οἶκος ὀφέλλετο* ξ 233. — Thetis as a suppliant presents her request in general terms, while Achilles had spoken more definitely, vs. 409–412. *Cf.* *Ἕκτορι γάρ οἱ* (Zeus) *θυμὸς ἐβούλετο κῦδος ὀρέξαι | Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαὲς πῦρ | ἐμβάλοι ἀκάματον, Θέτιδος δ᾽ ἐξαίσιον ἀρὴν | πᾶσαν ἐπικρήνειε* O 596 ff.

511. **τὴν δὲ κτλ.**: the reason of this appears from vs. 518 ff.

513. **ὥς**: dem. corresponding to the rel. *ὡς* above, *cf.* Ξ 294, Τ 16, Υ 424. — **ἐμπεφυυῖα**: lit. *grown into, closely clinging to*, *cf.* *πάντα κύσεν περιφὺς* π 21 *kissed him, throwing his arms about him*, and the formula *ἔν τ᾽ ἄρα οἱ φῦ χειρί* Z 253; construed with *ἔχετο*, as *τῷ προσφὺς ἐχόμην ὡς νυκτερίς* μ 433 *clinging to this I held on like a bat*. *Cf.* et genua amplexus, genibusque volutans | haerebat Verg. *Aen.* iii. 607 f. For the form of *ἐμπεφυυῖα*, see § 31 *a*. — **εἴρετο**: *asked*, as she demanded a 'yes' or 'no.' — **δεύτερον αὖτις**: *again, a second time*, as γ 161; *cf.* *πάλιν αὖτις* B 276, *ἐμμενὲς αἰεί* K 364.

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"νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ', ἐπεὶ οὔ τοι ἔπι δέος, ὄφρ' ἐῢ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι."
  τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
"ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
ἡ δὲ καὶ αὔτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον

514. νημερτές: adv. — **ὑπόσχεο καὶ κατάνευσον**: set expression, only at the end of the verse, *cf.* Β 112, *ὑπέστην καὶ κατένευσα* Δ 267, *ὑπέσχετο καὶ κατένευσεν* ω 335. *κατανεύω* is the contrary of *ἀνανεύω nod up* (Ζ 311). Thus even now in Greece, negation is indicated by an upward motion of the head, and affirmation by a downward nod (with an inclination toward the left).

515. ἀπόειπε: *speak out plainly*, as α 373; *refuse* is implied in the context. — **ἔπι**: *i.e.* *ἔπεστι*, § 37 *c*. — "Thou hast nothing to fear." — **ὄφρ' ἐῢ εἰδῶ**: *cf.* ν 185.

517 = Δ 30, Η 454. — The first hemistich as Θ 208, Ο 184, Σ 97; *cf.* Π 48, Ρ 18, Τ 419, Χ 14, δ 30, 332, ο 325. The second hemistich is found 23 times in Homer. — **ὀχθήσας**: inceptive, see on v. 92; but not so violent as "falling into a passion," or "bursting into a rage."

518. λοίγι' ἔργα: *sc.* *ἔσται*, as v. 573; *there will be dreadful trouble.* — **ὅτε**: *when*, not *εἰ if*, since Zeus sees the inevitable consequence and already has the situation before his mind's eye.

519. Ἥρῃ: emphatic, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

520. καὶ αὔτως: *even as it is*, without special occasion; see § 24 *h*. — **αἰεί**: exaggerated, *cf.* vs. 541, 561.

521. καί τέ μέ φησι: *and says too that I; καί* marks the agreement of this specification with the preceding general remark, *cf.* Γ 235. — **μάχῃ**: *in battle*, as Δ 400, Ε 701, Λ 736.

522. νοήσῃ: *sc.* that Thetis had been with him.

523. Ἥρη: emphatic as v. 519; here so placed in contrast with *ἐμοί*. — **ἐμοὶ μελήσεται**: *shall be my care.* For the subjv. with *κέ*, *cf.* v. 139; see § 3 *b*. The mid. of this tense is found only here in Homer; elsewhere *μελήσει* (fut.). — **ὄφρα**: *cf.* v. 82.

524. εἰ δ' ἄγε: see on v. 302. — **κατανεύσομαι**: *shall nod* with my head; only here in the mid., see on v. 433.

525. τοῦτο κτλ.: this answers *νημερτὲς κτλ.* v. 514.

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τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω."
ἦ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὄλυμπον.
τώ γ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἅλα ἆλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
ἐξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

526. **τέκμωρ**: *surety, pledge.* — **ἐμόν**: neut. adj. as subst. (see on v. 539), lit. *anything from me, i.e.* a promise or purpose; explained by *ὅτι κτλ.* — **παλινάγρετον**: *revocable,* from *ἀγρέω* Aeol. for *αἱρέω take.*

527. **κατανεύσω**: aor. subjv.

528 = P 209. — **ἦ**: *he spoke,* see on v. 219. — **ἐπὶ νεῦσε**: *nodded thereto,* annuit, *cf.* I 620, *ἦ δ' ἄρ' ἐπ' ὀφρύσι νεῦσε* π 164, *τοὶ δ' ἐπὶ γλεφάροις* (*i.e. eyes*) *νεῦσαν* Pind. *Isth.* viii. 49 f. — **ὀφρύσι**: *with his brows.* Zeus was represented in works of sculpture with heavy, projecting brows.

529. **ἀμβρόσιαι χαῖται**: *cf.* ambrosiaeque comae Verg. *Aen.* i. 403. — **ἐπερρώσαντο**: *rolled down at* the nod, fell down on both sides of his head. These locks are conceived as long and flowing; see on B 11.

530. *Cf.* adnuit et totum nutu tremefecit Olympum Verg. *Aen.* ix. 106, x. 115. — Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia, the expression of exalted peace and power which lies in vs. 528–530. Zeus's dread of Hera's reproaches is in marked (and almost ludicrous) contrast to this majestic demeanor.

Vs. 531–611. *Scene on Olympus. Quarrel between Zeus and Hera.*

531 = ν 439. — **διέτμαγεν**: *διετμάγησαν,* § 26 *v.*

532. **ἅλα ἆλτο**: for the hiatus, see on v. 333. — **ἆλτο**: 2d aor. without variable vowel, from *ἅλλομαι,* § 35; for the smooth breathing, see § 12 *m*; for ā, see § 5 *a.*

533. **πρὸς δῶμα**: *sc. ἔβη,* a general word of motion, implied in *ἆλτο, cf.* Γ 327, *ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἥν περ οἱ ἄλλοι* θ 107 *he led him the same way which the others* had gone; see § 2 *t.* — The home of Zeus on the summit of Olympus was not far from the peak on which he had been visited by Thetis; *cf.* Θ 3, Υ 5, 22. — **ἀνέσταν**: *ἀνέστησαν.*

534. **ἐξ ἑδέων**: *from their seats.* Each god had his separate dwelling on Olympus, vs. 607 f., and his special seat in the hall in which they gathered. *ἕδος* is strictly not *seat* (*ἕδρη*) but place where the seat stands. — **σφοῦ** *κτλ.*: proleptic, with *ἀνέσταν, they rose* and went *to meet their father.* Motion is implied in the connection, as below. — This mark of respect is noted both negatively and affirmatively. — When Hera returns to Olympus, the gods *ἰδόντες | πάντες ἀνήιξαν, καὶ δεικανόωντο δέπασσιν* O 85 f. — **οὐδέ** *κτλ.*: a formula occurring nine times at the close of a verse.

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μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
"τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
αἰεί τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς."
τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
"Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσοντ' ἀλόχῳ περ ἐούσῃ.

535. **ἀντίοι**: pred. nom. after *ἔσταν*, *cf.* Β 185.

536. **ἐπὶ θρόνου**: makes *ἔνθα* more definite, *cf.* *ἔνθα κε λεξαίμην κοίλῃ παρὰ νηΐ* γ 365. — **οὐδὲ** *κτλ.*: *i.e.* nor did she fail to see. — **μίν**: proleptic obj., *cf.* Β 409. — The poet has to inform his hearers whether the gods were acquainted with the *βουλή* of Zeus, and what their feelings were concerning it.

537. **ἰδοῦσα**: *when she saw him*, see on v. 138.

538. **ἀργυρόπεζα**: standing epith. of Thetis. The compound adj. contains a comparison, "with feet white as silver." *Cf.* 'Thetis' tinsel-slipper'd feet' Milton *Comus* 877. — **ἁλίοιο γέροντος**: see on v. 358.

539. **αὐτίκα**: *straightway;* without *δέ*, as v. 386; see § 2 *n.* — **κερτομίοισι**: neut. adj. as subst., *cf.* *ἐμόν* v. 526, Γ 69, *μειλιχίοισι* Δ 256, *ὀνειδείοισιν* Χ 497, *ἐπέεσσι μαλακοῖσιν* v. 582; see on v. 54.

540. *Cf.* δ 462. — **τίς δὴ αὖ θεῶν**: *what one of the gods now, this time.* This is uttered in a vexed tone; *cf.* v. 202.

541. **αἰεί**: contrasted with *οὐδέ τί πω*, *cf.* vs. 106 f. — **ἐόντα**: naturally would agree with *τοί* preceding, but is attracted to the usual case of the subj. of the inf., the poet having the inf. const. already in mind.

542. **κρυπτάδια . . . δικαζέμεν**: *consider and decide upon secret plans; cf.* the words of Hera *κεῖνος* (Zeus) *δὲ τὰ ἃ φρονέων ἐνὶ θυμῷ | Τρωσί τε καὶ Δαναοῖσι δικαζέτω, ὡς ἐπιεικές* Θ 430 f. *let him, considering these his own affairs in his mind, decide between the Trojans and the Danaï, as is seemly.*

543. **πρόφρων**: see on v. 77. — **τέτληκας**: *hast had the heart.*

544. **πατὴρ** *κτλ.*: see on v. 503.

545. **μὴ δή**: see on v. 131. — **μύθους**: *i.e.* thoughts, plans, as the content of speech; *cf.* *μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων | τέρπομαι* δ 597 f. *I delight in thy thoughts and words.*

546. **εἰδήσειν**: parallel form of *εἴσεσθαι*, § 34 *k.* — **χαλεποὶ** *κτλ.*: *sc.* *εἰδέναι*. The pers. const. is used as v. 589, *ῥηΐτεροι πολεμίζειν ἦσαν Ἀχαιοί* Σ 258 *the Achaeans were easier to fight with*, *χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς* Υ 131. H. 944.

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ἀλλ᾽ ὃν μέν κ᾽ ἐπιεικὲς ἀκουέμεν, οὔ τις ἔπειτα
οὔτε θεῶν πρότερος τόν γ᾽ εἴσεται οὔτ᾽ ἀνθρώπων·
ὃν δέ κ᾽ ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα."
τὸν δ᾽ ἠμείβετ᾽ ἔπειτα βοῶπις πότνια Ἥρη·
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
καὶ λίην σε πάρος γ᾽ οὔτ᾽ εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ᾽ εὔκηλος τὰ φράζεαι, ἅσσ᾽ ἐθέλῃσθα·
νῦν δ᾽ αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·

547. *ὅν*: sc. *μῦθον*. — **ἐπιεικές**: sc. *ᾗ*, as *τά τ᾽ ἔλδεται ὅς κ᾽ ἐπιδευῄς* (*ᾗ*) Ε 481. — **ἀκουέμεν**: with indef. subj., *τινά*. — **ἔπειτα**: *then*, since the rel. prot. is hypothetical.

550. Zeus, in his excitement, passes at once to apply his principle to the present situation, instead of giving to the apod. a general form corresponding to the prot. — **ταῦτα**: refers to Hera's question, v. 540. — **ἕκαστα**: *i.e.* the details, exaggerated in his anger. — **διείρεο** *κτλ.*: for the use of two verbs, *cf.* v. 553, *νῦν δ᾽ ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι* γ 243; see § 1 *s.*

551 = Δ 50, Π 439, Σ 360, Υ 309. — **βοῶπις**: *ox-eyed;* with deep, dark, majestically quiet eyes. This epith., like *λευκώλενος* v. 55, is almost peculiar to Hera; it is applied to two mortal women, Γ 144, Η 10, and to one nymph, Σ 40, — all in passages suspected of interpolation.

552 = Δ 25, Θ 462, Ξ 330, Π 440, Σ 361. — **ποῖον**: pred. Equiv. to *ποῖος ὁ μῦθός ἐστιν ὃν ἔειπες*. This is a mere excl., and expects no answer; *cf.* *οἷον ἔειπεν* Β 194.

553. **πάρος**: *else, at other times;* with the pres. tense; "I have not been wont." In the same sense the pres. is used with *πάλαι*, esp. in tragedy. — **οὔτε** *κτλ.*: emphatic repetition; the idea is negatived in every form, *cf.* v. 550.

554. **ἅσσ᾽ ἐθέλῃσθα**: for the cond. rel. sent., *cf.* vs. 218, 230, 543. — **ἅσσα**: for the form, see § 24 *s.* — **ἐθέλῃσθα**: for the ending, see § 26 *a, b.*

555 ff. After the rather harsh reply of Zeus, Hera plays one trump card after another, showing that she knew not only the person concerning whom she had asked (v. 540) but also what Thetis had requested, and what Zeus had promised.

555. **παρείπῃ**: *should persuade, i.e.* lest it prove true that she has persuaded; anxiety about a fact of the past, for which the aor. ind. is used in *δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν* ε 300, but *cf.* *ἐξελθών τις ἴδοι μὴ δὴ σχεδὸν ὦσι κιόντες* ω 491.

556 = v. 538. — This is not spoken out of special animosity to Thetis, for whom in fact Hera had special affection; Hera claims Thetis as a sort of foster-child, *ἣν ἐγὼ αὐτὴ | θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν* Ω 59 f. *whom I myself bred and cherished and gave as wife etc.* According to a myth found in Pindar (*Isth.*

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ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
τῇ σ' ὀίω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"δαιμονίη, αἰεὶ μὲν ὀίεαι οὐδέ σε λήθω,
πρῆξαι δ' ἔμπης οὔ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ,
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ
ἆσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

viii. 30 ff.) and Aeschylus (*Prom.* 906 ff.), both Zeus and Poseidon strove together as rivals for the love of Thetis, but bestowed her upon Peleus on learning from Themis that this goddess of the sea was destined to bear a son mightier than the father.

557. **ἠερίη**: as v. 497. — **σοί γε**: emphasized in reference to *σέ* v. 555.

558. Asyndeton, since the following is only a more distinct statement of the preceding, vs. 555 f. — **ἐτήτυμον**: *cf.* vs. 514, 526. — **ὡς τιμήσεις**: *that thou wilt honor.*

559. **τιμήσεις, ὀλέσεις**: coincident actions, in chiastic position; for the chiasmus, see § 2 *o*; for the parataxis, see § 3 *q*, *t*. Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success. — **πολέας**: *πολλούς*, see § 20 *f*. — **Ἀχαιῶν**: const. with *νηυσίν* (not *πολέας*), as is indicated by the order of words, and by the freq. repetition of the phrase *ἐπὶ νῆας Ἀχαιῶν*, v. 12, Β 8, 17, 168.

561. **αἰεὶ κτλ.**: *always art thou thinking.* An echo of the *ὀίω* of v. 558, showing vexation; *cf.* *αἰεί* v. 107. — **οὐδέ σε λήθω**: "thou art always watching me."

562. *Cf.* β 191. — **ἔμπης**: *in spite of all, nevertheless,* like *ὅμως* which is found in Homer only Μ 393. — **ἀπὸ θυμοῦ**: *far from my heart, affection, cf.* *ἀποθύμια ἔρδειν* Ξ 261, *ἐκ θυμοῦ πεσέειν* Ψ 595. For this use of *ἀπό*, *cf.* Β 162, 292, *φίλων ἄπο πήματα πάσχει* α 49.

563. **τὸ . . . ἔσται**: as v. 325. — **καὶ ῥίγιον**: *sc.* than what now causes her ill humor.

564. **εἰ δ' οὕτω κτλ.**: the reply to v. 555 f. Sic voleo, sic jubeo. — **μέλλει**: impers., *cf.* Β 116.

565. **ἀλλὰ κτλ.**: the English idiom, "sit quiet and obey," instead of the more usual Greek idiom *κάθησο πειθομένη*, see § 3 *t*. — **ἀκέουσα**: see on v. 34.

566. **μή**: threatening, as v. 28. — **οὐ**: closely connected with the verb. — **χραίσμωσιν**: *ward off.* — **ὅσοι . . . Ὀλύμπῳ**: as Ε 877, Θ 451, *cf.* Σ 429.

567. **ἆσσον ἰόντα**: *him who comes near,* implying injury or attack. The acc. follows *χραίσμωσιν* on the analogy of *χραισμέω τινί τι*, Η 143 f., *ὃς ἄρα τοῖς οὔ τις δύναται χραισμῆσαι ὄλεθρον* Λ 120, *νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλε-*

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ὣς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες·
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
"ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὖτε
νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς

θρον Υ 296. — **ὅτε . . . ἐφείω** [ἐφῶ, *cf.* ἐρείομεν v. 62]: this explains ἆσσον ἰόντα, *cf.* ποτιδέγμενον (*awaiting*) αἰεὶ | λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται Τ 336 f. — For the thought, *cf.* vs. 588 ff., Ο 16 ff., 164 ff. — **χεῖρας ἐφείω**: *cf.* χεῖρας ἐποίσει v. 89.

568. *Cf.* v. 33.

569. **ἐπιγνάμψασα**: *cf.* Β 14. For the hiatus before it, justified by the caesural pause, see § 9 *b*.

570. *Cf.* Ο 101. — **ἀνὰ δῶμα**: *cf.* ἀνὰ στρατόν vs. 10, 53. — **Οὐρανίωνες**: like ἐπουράνιοι, *inhabitants of heaven*; see on Β 491; § 21 *a*.

571–600. *Hephaestus reconciles his parents.*

571. **τοῖσιν**: as v. 68. — The amusing figure of Hephaestus as butler is introduced in order to give a more cheerful character to the assembly of the gods, after the quarrel.

572. **ἐπὶ φέρων**: generally with a notion of hostility, as v. 89; but here with ἦρα.

573. **τάδε**: *here*. H. 695 a. — **ἀνεκτά**: pred.; from ἀνέχω, *cf.* ἀνάσχεο v. 586.

574. **εἰ δή**: *if* in truth *now*, as v. 61. — **ἕνεκα θνητῶν**: contemptuously, *cf.* Θ 427 f.; at greater length, Φ 462 ff.

575. **κολῳὸν ἐλαύνετον**: *carry on a brawl*, by wrangling; *cf.* Β 212. — **δαιτός**: here first do we learn that the gods were feasting at this time.

576 = σ 404. — **τὰ χερείονα κτλ.**: *cf.* νικᾷ δ' ἐν πόλει τὰ χείρονα Soph. Frag. 194. In such contrasts, the dem. and the adj. have the force of a rel. clause, *cf.* v. 106. The art. strengthens the contrast, *cf.* Κ 237, ρ 415, σ 229.

577. **καὶ αὐτῇ περ**: with Homeric refinement, the speaker intimates that his counsel is not needed.

578. **αὖτε**: *i.e.* as often before.

579. **σύν**: const. with ταράξῃ as Θ 86; *cf.* σὺν γ' ὅρκι' ἔχευαν Δ 269, σὺν δὲ νεφέεσσι κάλυψεν ι 68. — **ἡμῖν**: dat. of disadvantage.

580. **εἴ περ**: *if only*. — **ἐθέλῃσιν**: the verb for emphasis here precedes its subj., see § 1 *j*; or Ὀλύμπιος κτλ. can be taken as in appos. with the subj. of ἐθέλῃσιν. — **Ὀλύμπιος κτλ.**:

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ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν."
ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπεν·
" τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι

indicates his exalted power, although in v. 609 this expression is used without special reference to the circumstances of the case. — **ἀστεροπητής**: for Zeus as god of the lightning and storm, see on Β 146.

581. **ἐξ ἑδέων**: see on v. 534. — The conclusion of the sent. is omitted (*ἀποσιώπησις*): "it will be the worse for us," or "he can, *for*," *etc.* See on v. 136.

582. **καθάπτεσθαι**: always metaphorical, as here. Inf. for the imv. as v. 323.

583. The preceding inf. represents a cond.; hence no conj. is needed to connect the verses, *cf.* v. 303. — **ἵλαος**: *cf.* *ἱλασσάμενοι* v. 100, v. 147.

585. **ἐν χειρὶ τίθει**: *placed in her hand;* generally used of presenting a cup of wine. *ἐν χερσὶ τίθημι* is used of gifts or prizes, *cf.* v. 441.

586. *Cf.* Ε 382, Η 110. — **ἀνάσχεο**: lit. *hold thyself up, endure, be patient.*

587. **μή**: on v. 28. — **φίλην περ ἐοῦσαν**: *very dear as thou art; πέρ* strengthens, as v. 352 and freq. — **ἐν ὀφθαλμοῖσιν**: *before my eyes*, as Γ 306, *cf.* Γ 169, Σ 135, 190, *ἐν ὀφθαλμοῖσι νοήσας* Ω 294, 312; see § 1 *v.*

589. **χραισμεῖν**: as v. 242. — **ἀργαλέος κτλ.**: pers. const. as v. 546, *ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι* δ 397 "it is hard for a god to be overcome by a mortal man."

590. **ἤδη . . . ἄλλοτε**: as Ξ 249.

591. **ποδός**: for the gen., see on v. 323. — **τεταγών**: redup. 2d aor., see § 25 *j*; from the root of t a n g e r e. — **ἀπὸ βηλοῦ κτλ.**: *from the mighty threshold* of Olympus; *cf.* Ο 23, where Zeus says: *ὃν δὲ λάβοιμι, | ῥίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὄφρ' ἂν ἵκηται | γῆν ὀλιγηπελέων* (*with little strength*).

592. **πᾶν δ' ἦμαρ**: *cf.* *πανημέριοι* v. 472, v. 601. — **φερόμην, κάππεσον** [*κατέπεσον*]: the impf. is used of the continuance of the motion, the aor. marks the conclusion of it, *cf.* (*ἵππους*) *Οὔλυμπόνδε δίωκε θεῶν δ' ἐξίκετο θώκους* Θ 439, Β 94. — **φερόμην**: is freq. used of ships driven by the wind, and marks the motion as involuntary. — **καταδύντι**: the aor. partic. is here used (without reference to time as past,

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κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."
ὣς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἰνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

present, or future) of an act coincident with *κάππεσον*.

593. **ἐν Λήμνῳ**: for the dat. of rest after a verb of motion, *cf.* Γ 89; see G. 191, N. 6; H. 788. Hephaestus had his workshop on Olympus, Σ 369 ff., but Lemnos was considered his island, — a belief to which the volcanic mountain Mosychlos gave rise. — **θυμός**: anima. — At another time, apparently when an infant, Hephaestus was cast out of heaven by his mother, and saved by Thetis, Σ 395 ff. — *Cf.* 'Nor was his name unheard or unador'd | In ancient Greece; and in Ausonian land | Men call'd him Mulciber; and how he fell | From heaven they fabled, thrown by angry Jove | Sheer o'er the crystal battlements; from morn | To noon he fell, from noon to dewy eve, | A summer's day; and with the setting sun | Dropt from the zenith like a falling star, | On Lemnos, the Aegean isle.' Milton *Par. Lost* i. 740 ff.

594. **Σίντιες ἄνδρες**: the earliest population of the island; to judge from their name they were marauding (*σίνομαι*) Pelasgians who had emigrated from Thrace. — **ἄφαρ**: const. with *πεσόντα*, *cf.* v. 349. — **κομίσαντο**: *took me up and cared for me*, *cf.* κ 73, 298, *ἔνθα με Θεσπρωτῶν βασιλεὺς ἐκομίσσατο* ξ 316. *Cf.* also Β 183, Γ 378.

595 = Φ 434, *cf.* Ξ 222.

596. **μειδήσασα**: inceptive, *smiling*, repeats the preceding *μείδησεν*; see § 2 *q*. — **παιδός**: ablatival gen., *from her son*, depending on *ἐδέξατο*, as *κύπελλον ἐδέξατο ἧς ἀλόχοιο* Ω 305. — **χειρί**: local, with *ἐδέξατο*, *cf.* *λάζετο χερσίν* Ε 365 *took in his hands*.

597. **ἐνδέξια**: *from left to right*, through the company, according to established custom, *cf.* *δεῖξ' ἐνδέξια πᾶσιν* Η 184, *βῆ δ' ἴμεν αἰτήσων ἐνδέξια φῶτα ἕκαστον* ρ 365, *ὄρνυσθ' ἑξείης ἐπιδέξια πάντες ἑταῖροι* φ 141. See on v. 471.

598. **οἰνοχόει νέκταρ**: *cf.* (Ἥβη) *νέκταρ ἐῳνοχόει* Δ 3, *νέκταρ οἰνοχοεῦσα* Sappho Frag. 5; the meaning of the first part of the compound was overlooked; *cf.* *ἵπποι βουκολέοντο* Υ 221, *οἰκοδομεῖν τεῖχος*, aedificare naves, 'tin box,' 'weekly journal.' — **κρητῆρος**: the red nectar of the gods, like the wine of men, was mixed with water before it was drunk, *cf.* *κέρασσε δὲ νέκταρ ἐρυθρόν* ε 93. — **ἀφύσσων**: see on v. 471.

599 = θ 326. — **ἄσβεστος**: hence the proverbial 'Homeric laughter.'

600. **δώματα**: *palace, hall*. — **ποιπνύοντα**: a reduplicated collateral form of *πνέω*. — The laughter arose because of the striking contrast between the puffing, hobbling Hephaestus as cupbearer, and the graceful Hebe (Δ 2 f.) or Ganymede (Υ 234) who usually performed that office.

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ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ' οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἧχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤι' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

601 = ι 161, 556, κ 183, 476, μ 29, τ 424. — **ἦμαρ**: acc. of duration of time.

602 = v. 468.

603. οὐ μέν [μήν]: as vs. 154, 163. — **φόρμιγγος**: *cf.* μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός α 152 *song and dance, for these are the accompaniments of the feast*, θ 99.

604. ἀμειβόμεναι: so at the death of Achilles, μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὀπὶ καλῇ | θρήνεον ω 60 f. They sing alternately, one relieving the other, as the rhapsodes at the festivals; *cf.* incipe, Damoeta, tu deinde sequere, Menalca, | alternis dicetis, amant alterna Camenae Verg. *Ecl.* iii. 59. *Cf.* 'Divinely warbled voice | *Answering* the stringed noise,' Milton *Christmas Hymn* 96 f.

605. αὐτάρ: correl. with μέν v. 601. — **λαμπρὸν κτλ.**: the verse closes as Ε 120, Θ 485.

606 = γ 396, η 229, ν 17; *cf.* Ψ 58, α 424. — **κακκείοντες**: for the form as fut. of κατάκειμαι, see § 30 *h*. — **ἕκαστος**: part. app. with οἱ, giving prominence to the individual, after the collective expression. *Cf.* Β 775, and Γ 1 (where the plural is used).

608 = Υ 12, *cf.* η 92. — **ἰδυίῃσι πραπίδεσσιν**: as Σ 380, 482.

610 = τ 49. — **κοιμᾶτο**: *was wont to lie.* — **ὅτε** κτλ.: *whenever etc.*; the cond. rel. sent. expressing indefinite frequency of past action. This iterative opt. is more freq. after the rel. pron. than with the conj.

611. καθεῦδε: *slept*, as Ω 675, εὗδε Ι 663; *cf.* ἔνθ' ἄρα καὶ τότ' ἔλεκτο καὶ Ἠῶ δῖαν ἔμιμνεν τ 50. — **ἀναβάς**: of ascending a couch, only here and δμὸν λέχος εἰσαναβαίνοι Θ 291. No special height of couch is to be inferred. — **παρὰ δέ**: adv., *beside him.* — **χρυσόθρονος**: *cf.* the similar attributes of the divinities; χρυσάορος *with golden sword* of Apollo, Ε 509; χρυσηλάκατος *with golden arrow* of Artemis, δ 122; χρυσοπέδιλος *golden-sandalled* of Hera, λ 604; χρυσόπτερος *golden-winged* of Iris, Θ 398; χρυσόρραπις *with golden wand* of Hermes, ε 87. See on v. 37. The throne was covered with thin plates of gold.

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ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β.

Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.
Somnia Beta refert, coetum populique ratesque.

'Beta the dream and synod cites;
And catalogues the naval knights.'

ὄνειρος. διάπειρα. Βοιώτεια ἢ κατάλογος νεῶν.

ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὅ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,

Zeus prepares to fulfil his promise to Thetis (Α 509 f., 523) by sending a dream to Agamemnon. The intended battle, which is to be disastrous to the Achaeans, is delayed by a test of the disposition of the army; the Greek and Trojan forces do not advance to meet each other until the close of the book (vs. 780, 809 f.). — The events narrated in Β occupy the first part of the 22d day of the action of the *Iliad*.

Vs. 1–86. *The dream of Agamemnon* (vs. 1–41) *and the council of the chiefs.*

1 = Ω 677. — **ῥά**: refers to Α 606–611. — **θεοὶ** *κτλ.*: appos. with *ἄλλοι*.

2. **παννύχιοι**: see on Α 424. — **οὐχ ἔχε** *κτλ.*: *i.e.* he did not sleep; *cf.* *οὐδὲ Ποσειδάωνα γέλως ἔχε* θ 344 "but Poseidon did not laugh." For the contrast of this verse with the preceding, *cf.* *ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἕλοντο* Ι 713, *ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν | εὗδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ· | ἀλλ' οὐκ Ἀτρείδην Ἀγαμέμνονα ποιμένα λαῶν | ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὁρμαίνοντα* Κ 1 ff.

3. **φρένα ὡς**: hiatus allowed at the bucolic diaeresis, see § 9 *b*. — **ὡς**: *how*, *sc.* in accordance with his promise to Thetis.

4. **τιμήσῃ** *κτλ.*: see on Α 559. Deliberative subjv. after a secondary tense in the principal clause, as *φράζετο* (*sc.* Zeus) *θυμῷ . . . ἢ ἤδη καὶ κεῖνον* (Patroclus) . . . *φαίδιμος Ἕκτωρ | χαλκῷ δῃώσῃ ἀπό τ' ὤμων τεύχε' ἕληται* Π 646 ff. The dir. question would be *πῶς τιμήσω;*

5 = Κ 17, Ξ 161; *cf.* ι 318, 424, λ 230. — **ἥδε**: *this*. The subj. is attracted to the gender of *βουλή*, the pred., *cf.* v. 73, Α 239.

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πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον ὄνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"βάσκ' ἴθι, οὖλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω.
θωρῆξαί ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς

6. **πέμψαι κτλ.**: in appos. with ἧδε, *cf.* *τὸ μὲν οὐδὲ νόησεν | μηροῦ ἐξερύσαι δόρυ* E 665 f. *but he did not think of this — to draw the spear out of his thigh.* — **οὖλον ὄνειρον**: *a baneful dream;* a deceptive, illusory vision, instead of a kindly dream of warning. *Cf.* (Ζεὺς) *ἐξαπατᾷ τὸν Ἀγαμέμνονα ὄνειρόν τινα ψευδῆ ἐπιπέμψας, ὡς πολλοὶ τῶν Ἀχαιῶν ἀποθάνοιεν* Lucian *Jup. trag.* 40. On the deceitful measures of Zeus, *cf.* Δ 64 ff., where Zeus sends Athene to the Trojan army to incite an archer to wound Menelaus, and break a truce. — Homer elsewhere knows of no dream gods but only individual dreams; *cf.* A 63. Not all dreams were thought to be significant. *Cf.* *ἤ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι* (*cf.* v. 246) | *γίγνοντ', οὐδέ τι πάντα τελείεται ἀνθρώποισιν. | δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων, κτλ.* τ 560 ff.

7 = A 201; see note. — For the two accs., one of the person (direct obj.) and the other of the thing (cognate acc.), *cf.* vs. 22, 59, 156, A 201.

8. **βάσκ' ἴθι**: *up and go,* a formula used by Zeus in addressing his messengers; said to Iris, Θ 399, Λ 186, O 158, Ω 144; to Hermes, Ω 336; *cf.* vade age, nate, voca Zephyros Verg. *Aen.* iv. 223. For the asyndeton, *cf.* A 99, 363. — **οὖλε**: *sc.* for the Achaeans.

10. *Cf.* I 369. — **μάλα**: const. with *πάντα*. — **ἀγορευέμεν**: as imv., *cf.* A 582.

11. **κέλευε**: note the lack of connectives. — **κάρη κομόωντας**: a frequent epith. of the Achaeans. Among them to cut the hair was a sign of mourning, *cf.* Ψ 46, 135 f., 141, δ 198, ω 46. Achilles's hair which he cuts off at the funeral pile of Patroclus is called *τηλεθόωσα* Ψ 142, *luxuriant,* and the hair of the other heroes 'floated in the breeze,' Ψ 367. Paris is proud of his hair, Γ 55. Apollo is *ἀκερσεκόμης* Υ 39 (Milton's 'unshorn Apollo'). On archaic works of art the men are always represented with long hair. See on v. 872. The Euboean Abantes are *ὄπιθεν κομόωντες* v. 542; their back hair only was long, their front hair was 'banged' (see on v. 542; of course, no Chinese cue is to be thought of in their case). The Thracians are *ἀκρόκομοι* Δ 533, with their hair bound in a knot on top of the head; *cf.* apud Suevos, usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice religant Tac. *Germ.* 38. Thucydides (i. 6) says it was not long since the 'gentlemen of the old school' had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scouts saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Among the Hebrews, the long

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πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται."
ὣς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληΐῳ υἷι ἐοικὼς
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων.
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος ὄνειρος·
"εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο·

hair of Absalom is familiar to us. In the later classical period, fashions changed. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians: *οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστιν* 1 *Cor.* xi. 14.

12. **νῦν** κτλ.: transition to the dir. const.; see on Α 401.—**πόλιν Τρώων**: not as Α 164.

13. **ἀμφὶς φράζονται**: *think two ways, i.e. are divided in mind, sc.* about the destruction of Troy. For the σ of *ἀμφίς*, see § 13 *o*.—**Ὀλύμπια** κτλ.: *cf.* v. 484, Α 18.

14. **ἐπέγναμψεν**: *cf.* Α 569. This statement is intended only for Agamemnon, not for the Dream.

15. **ἐφῆπται**: *are fastened upon; impend.*

17 = v. 168; *cf.* Α 12.

19. **ἀμβρόσιος**: used like *ἄμβροτος* and *θεῖος*, of everything attractive and refreshing that comes from the gods; only here, of sleep.—**κέχυτο**: *had poured itself out,* like an enveloping cloud; *cf.* v. 34, *ὕπνον | ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη* α 363 f., (*ὕπνος*) *νήδυμος ἀμφιχυθείς* Ξ 253, *ὕπνον χεύῃ* Ξ 164.

20. **ὑπὲρ κεφαλῆς**: every Homeric dream appears above the head and takes a familiar form; *cf.* Ψ 65 ff., Ω 682, δ 796 ff., ζ 21 ff., υ 32, (Iris) devolat, et supra caput astitit Verg. *Aen.* iv. 702.—**Νηληΐῳ υἷι**: *to the son of Neleus.* The adj. is equiv. to a gen., *cf.* vs. 54, 416, 465, 528, 604, Γ 180.—The Dream took this form in order not to terrify the king, and to persuade him most readily.

21. **τόν ῥα**: *whom, you know.*—**γερόντων**: the nobles without regard to age formed a *βουλή* (see v. 53); *cf.* the Spartan *γερουσία*, senatus, *aldermen;* 'the elders of Moab' *Numbers* xxii. 7 are identical with 'the princes of Moab' *Numbers* xxii. 8, 21. *Cf.* *δημογέροντες* Γ 149.

22. For the order of words, *cf.* Γ 386.—**μίν**: const. with *προσεφώνεε*, *cf.* v. 795, Γ 389.

23. **εὕδεις** κτλ.: a reproach, for which the reason is given by a com-

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οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ."
ὣς ἄρα φωνήσας ἀπεβήσετο, τὸν δὲ λίπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅ γ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,

monplace remark, v. 24. *Cf.* nate dea, potes hoc sub casu ducere somnos? Verg. *Aen.* iv. 560. — **δαΐφρονος**: *fiery-hearted.* — **ἱπποδάμοιο**: lit. *master of horses, i.e. knight. Horse-tamer* gives a false tone in Eng.

26 = v. 63, Ω 133. — **ξύνες**: *give ear,* from ξυνίημι. The change from the character of Nestor to that of a messenger from Zeus, is suited to the nature of a dream; *cf.* the change from the form of Penelope's sister to a messenger of Athene, δ 797, 829. — **Διὸς δέ**: paratactic, instead of a causal clause, *cf.* A 200. — **τοί**: *for thee,* "you may know"; ethical dat.

27 = Ω 174, whence Aristarchus thought that this was borrowed. — **σεῦ**: depends on κήδεται, while σέ is implied as the obj. of ἐλεαίρει. See on A 196. The care and sympathy of Zeus are motives to prompt Agamemnon to a speedy execution of the command.

28–32 = vs. 11–15, with slight change.

33. **ἐκ Διός**: with pass., in the sense of ὑπὸ Διός, indicating Zeus as the source of the woe; *cf.* φίληθεν | ἐκ Διός vs. 668 f. *they were loved by Zeus,* τὰ μὲν δή τοι τετέλεσται | ἐκ Διός Σ 74 f. This use is freq. in tragedy, *cf.* Aesch. *Prom.* 224, 757, Soph. *Ant.* 63, 180, 207, 210, 293. — **ἔχε**: *hold it fast,* followed by a negative form of the same command, *cf.* A 363.

34. **ἀνήῃ**: *cf.* v. 2, τὴν δὲ γλυκὺς ὕπνος ἀνῆκεν σ 199, ὅντινά γ' ὕπνος ἕλοι τ 511, τὸν ὕπνος ἔμαρπτε υ 56, οὐδέ μιν ὕπνος | ᾕρει πανδαμάτωρ Ω 4 f. For the form, see § 34 *e.*

35. *Cf.* A 428.

36. **ἀνὰ θυμόν**: *through his heart;* κατὰ θυμόν is more freq., as A 136, 193; *cf.* ἀνὰ στρατόν and κατὰ στρατόν, on A 10. — **οὐ ἔμελλον**: *were not about to be, fated to be.* The plural verb is often used in Homer with a neut. subj.; *cf.* vs. 135, 465; § 3 *j.*

37. **φῆ**: *i.e. thought, imagined, cf.* Γ 28. For the accent, *cf.* βῆ A 34. —

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νήπιος, οὐδὲ τὰ ᾔδη, ἅ ῥα Ζεὺς μήδετο ἔργα·
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον·

ὅ γε: emphasized in contrast with **Ζεύς** v. 38. — **ἤματι κείνῳ**: emphatic, *even on that day*.

38. **νήπιος**: *blind fool, infatuated*, an appos. exclamation; a standing pred. of those who thoughtlessly and fearlessly enter on a course which ends in their ruin. *Cf.* v. 873. It is explained by the following clause, *cf.* v. 112; see § 1 *h*. *Cf.* Vergil's demens! qui nimbos et non imitabile fulmen . . . simularat *Aen.* vi. 590 f. — **ἔργα**: attracted into the rel. clause.

39. **θήσειν ἔπι**: see on Α 509. — **γάρ**: for the quantity, see on Α 342. — **ἔτι**: *i.e.* before the capture of Troy.

40. **Τρωσί τε** κτλ.: emphasizes the consequences of the *βουλὴ Διός*, disastrous alike to both armies. — **διὰ ὑσμίνας**: *through the conflicts*, "in the course of the battles."

41. **ἀμφέχυτο**: *surrounded him*, "rang in his ears," *i.e.* he remembered it well; *cf.* v. 19. ἀμφί seems to be used with reference to both ears, *cf.* *ἥ τις (sc. ἀοιδή) ἀκουόντεσσι νεωτάτη ἀμφιπέληται* α 352. — **ὀμφή**: *the voice* of the Dream.

42. *Cf.* α 437. — **ἕζετο**: the heroes seem to have put on their tunics while sitting on the couch. — **ἔνδυνε** κτλ.: the Homeric heroes had no special night gear, but slept naked (or at least without their outer garments), like the Eskimos and lower-class Italians of to-day, and like the English of the Middle Ages. — Epic simplicity describes the most trifling acts; see Cowper's note, § 1 *a*. Introd. p. 4.

43. **καλὸν** κτλ.: for the epiths. at beginning of verse, see § 1 *n*. — **φᾶρος**: for the accent, see §§ 2 *w*, 41 *f* γ. This upper garment was put on when no armor was worn. The skin of some wild beast was sometimes worn in its stead, *cf.* Γ 17, Κ 23, 177 (lion's skin), 29 (leopard's skin). The Homeric hero generally carried a lance, even on a peaceful journey, *cf.* α 104, 256; but Agamemnon here takes his sword since he could not carry conveniently both lance and *σκῆπτρον*. The sword was little used in combat, but often worn, *cf.* *εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ* β 3.

44 = Κ 22, 132, Ξ 186, β 4, δ 309, υ 126; *cf.* Ω 340, α 96, ε 44, ο 550, ρ 2. — **ποσσί**: for the form, see § 12 *e*.

45 = Γ 334, Π 135, Τ 372, *cf.* Λ 29, θ 416. — **ἀμφὶ βάλετο**: the sword hung not from a belt, but from a strap which passed over one shoulder. — **ἄρα**: *further*, *cf.* vs. 546, 615. — **ἀργυρόηλον**: the hilt is *studded with silver nails*, as a decoration, *cf.* Α 219, 246, *ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἧλοι | χρύσειοι πάμφαινον* Λ 29 f.

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εἵλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
  Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
  βουλὴν δὲ πρῶτον μεγαθύμων ἷζε γερόντων
Νεστορέῃ παρὰ νηὶ Πυλοιγενέος βασιλῆος.
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
"κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ

This epith. is applied also to the *θρόνος*, Σ 389.

46. *Cf.* v. 186.—**ἄφθιτον αἰεί**: *ever imperishable*, as the work of Hephaestus, and as ever in the possession of the same family, *cf.* vs. 101 ff.; a symbol of their unending rule.

47 = v. 187.—**κατὰ νῆας**: *cf.* *κατὰ στρατόν* A 318, *κατὰ λαόν* v. 179, *παρὰ νῆας* A 347; *i.e.* to the *ἀγορά* which was at the middle of the camp, see on A 54.—**Ἀχαιῶν χαλκοχιτώνων**: used as gen. of *ἐυκνήμιδες Ἀχαιοί* v. 331.

48. **προσεβήσετο** *κτλ.*: *i.e.* illuminated the mountain of the gods on whose summit the first beams of light fell; *cf.* Ἠὼς δ' *ἐκ λεχέων παρ' ἀγαυοῦ* Τιθωνοῖο | *ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν* Λ 1 f., Ἠὼς *μὲν κροκόπεπλος ἀπ'* Ὠ*κεανοῖο ῥοάων ὤρνυθ'* (*κτλ.*, as Λ 2) Τ 2.

49. **φόως**: (*φάος*, *φῶς*); for the form, *cf.* *φόωσδε* v. 309; see § 4 *i.*—**ἐρέουσα**: *to herald*; *cf.* *ἦμος δ'* Ἑωσφόρος (Lucifer, *the morning star*) *εἶσι φόως ἐρέων ἐπὶ γαῖαν*, | *ὅν τε μέτα κροκόπεπλος ὑπεὶρ ἅλα κίδναται* Ἠώς Ψ 226 f., *ἀστὴρ . . . ὅς τε μάλιστα* | *ἔρχεται ἀγγέλλων φάος Ἠοῦς* ν 93 f.

50–52 = vs. 442–444, β 6–8. *Cf.* Ψ 39.—**ὁ**: Agamemnon.

53–86. *The Council.*

53. **βουλὴν γερόντων**: council of the chiefs (elders, on v. 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in vs. 143, 194. Who constituted it is not clear; prob. not many; perhaps only six besides the Atridae, *cf.* vs. 404 ff.—**μεγαθύμων**: in pl. elsewhere only as epith. of peoples, as A 123.—**ἷζε**: *caused to hold a session, called* a council.

54. **βασιλῆος**: in appos. with *Νέστορος* implied in *Νεστορέῃ*, see on v. 20.

55 = Κ 302.—**πυκινὴν** *κτλ.*: *prepared, formed, the prudent plan*, which he afterwards unfolds; *cf.* *μύθους καὶ μήδεα ὕφαινον* Γ 212.

56 = ξ 495.—**ἐνύπνιον**: cognate acc., adv.; equiv. to *ἐν ὕπνῳ*. *Cf.* *ἐφέστιοι* v. 125, *ἐναρίθμιος* v. 202, *ἐπιχθόνιοι* A 272. H. 588.

57. **ἀμβροσίην**: see on v. 19; stand-

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εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκειν.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
'εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο·
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.' ὣς ὁ μὲν εἰπὼν
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·

ing epith. of night as a gift of the gods for the refreshment of man's nature, with special reference to sleep, *cf.* καὶ ὕπνου δῶρον ἕλοντο Η 482. — **μάλιστα**: strengthens ἄγχιστα, *cf.* v. 220.

58. *Cf.* ζ 152. — **εἶδος** κτλ.: see on Α 115. — **ἄγχιστα**: *nearest, i.e. most exactly*, as Ξ 474, ν 80, marks the degree of resemblance.

59. *Cf.* v. 20, Ψ 68, Ω 682, δ 803, ζ 21, υ 32, ψ 4. — **μέ, μῦθον**: for the two accs., see on v. 7.

60–70 = vs. 23–33. Epic poetry prefers these verbal repetitions to the use of 'indirect discourse,' see § 1 *c*; *cf.* Γ 71 ff. with 92 ff., 255 ff.

71. **ᾤχετ' ἀποπτάμενος**: *flew away*, see on Α 391. — **ἀνῆκεν**: as v. 34. *Cf.* nox Aeneam somnusque reliquit Verg. *Aen.* viii. 67.

72. **ἀλλ' ἄγετε**: see on Α 62. — **αἴ κεν** κτλ.: see on Α 66.

73. **πειρήσομαι**: *will put them to the test.* Agamemnon wished to be assured that the army was still ready for the fray; it had become demoralized by the length of the war, by the pestilence, and by the quarrel and the withdrawal from service of Achilles. — **ἣ θέμις ἐστίν**: *i.e.* as the general has the right. θέμις is properly *what has been laid down, right sanctioned* by custom and the law of nature. It is often used in Homer like δίκη, κατὰ μοῖραν. The rel. is attracted to the gender of the pred., as v. 5.

74. **καί**: introduces a more definite statement of πειρήσομαι, *cf.* vs. 114, 132, 251. — **φεύγειν** κτλ.: this proposition is intended to touch their sense

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ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν."
ἤ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν."
ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι,
οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,

of honor and rouse anew their martial zeal. *υἷας Ἀχαιῶν* is supplied from v. 72 as the subj. of *φεύγειν* and the obj. of the following *ἐρητύειν*. — **σὺν νηυσί**: *cf.* Nestor's words *αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν* (*all together*), *αἵ μοι ἕποντο*, | *φεῦγον* γ 165 f., Α 170, 179.

75. **ἄλλοθεν ἄλλος**: aliunde alius, *from different sides, each from his own place; cf.* Ι 671, ι 493, κ 442. — **ἐρητύειν**: *seek to restrain* from flight.

76 = Α 68. He had risen to speak at v. 55, though this act is not mentioned as usual.

77. **ἠμαθόεντος**: here as an adj. of two endings, *cf.* v. 503 and note, vs. 570, 695, 742; see § 20 *a*. This use of adjs. in *-εις*, as of two endings, is confined to geographical names; and the gender may have been different in the poet's age and dialect.

78. See on Α 73.

79 = Ι 17, Κ 533, Λ 276, 587, Ρ 248, Χ 378. Conventional form of address to the princes; the corresponding address to the warriors is *ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος* v. 110. — **μέδοντες**: *rulers, cf.* *Ἴδηθεν μεδέων* Γ 320 and the proper name **Μέδουσα**, equiv. to *Κρείουσα* (*Creusa*).

81 = Ω 222. — **ψεῦδός κεν φαῖμεν**: *sc. εἶναι, we might say* (potential) *that it* (*i.e.* what the Dream promised) *was a deceit, cf.* v. 349. — **καὶ νοσφιζοίμεθα**: *and might turn away, i.e.* be on our guard against the Dream's questionable counsel to try a decisive battle at this time when the mightiest of the Achaeans held aloof from the fight. — **μᾶλλον**: *all the more*, as Ε 208; since they could put no real confidence in the Dream's message.

82. **νῦν δέ**: see on Α 354. — **ἄριστος κτλ.**: as Α 91; *cf.* v. 197.

83 = v. 72. — The answer of the generally loquacious Nestor is remarkably brief; he gives courteous assent in the very words of the king, without saying a word about the proposition.

85. **ἐπανέστησαν**: *thereupon rose, i.e.* likewise, *cf.* *στενάχων μετέφη κρείων Ἀγαμέμνων* | . . . *ἐπεστενάχοντο δ' ἑταῖροι* Δ 153 f. — **πείθοντο**: they made no objection but prepared to go to the popular assembly. — **ποιμένι λαῶν**: Agamemnon, as v. 243.

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σκηπτοῦχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
ἠύτε ἔθνεα εἶσι μελισσάων ἁδινάων,
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠιόνος προπάροιθε βαθείης ἐστιχόωντο
ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὄσσα δεδήειν
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα

86. **σκηπτοῦχοι**: see on Α 15.

Vs. 87–154. *Assembly of the people. Agamemnon's speech and its effect.*

87. **ἠύτε**: introduces a detailed comparison, as v. 455, Γ 3; see § 2 *g*, *h*. — **ἔθνεα**: *swarms*. For the following weak hiatus, see § 41 *f* δ. — **εἶσι**: retains its force as a present esp. in comparisons, *cf.* Γ 61. — **μελισσάων**: *i.e.* wild bees which live in hollow trees and in holes in the rock. — For the comparison of bees *cf.* ac veluti in pratis ubi apes aestate serena | floribus insidunt variis, et candida circum | lilia funduntur; strepit omnis murmure campus Verg. *Aen.* vi. 707 ff.; 'as bees | In spring-time when the sun with Taurus rides, | Pour forth their populous youth about the hive | In clusters; they among fresh dews and flowers | Fly to and fro . . . So thick the airy crowd swarm'd.' Milton *Par. Lost* i. 768 ff.

88. **αἰεὶ νέον**: *ever anew*, illae (bees) continuo saltus silvasque peragrant Verg. *Georg.* iv. 53.

89. **βοτρυδόν**: *in clusters*, like bunches of grapes; *cf.* lentis uvam demittere ramis Verg. *Georg.* iv. 558. — **ἐπ' ἄνθεσιν**: *to the flowers*.

90. **ἔνθα ἅλις**: for the hiatus, see §§ 9 *f*, 14. — **πεποτήαται**: from *πέτομαι*, *have taken to flight, are in flight, cf.* ψυχὴ δ' ἠύτ' ὄνειρος ἀποπταμένη πεπότηται λ 222.

91. **ὣς**: the point of comparison lies in the coming forth and approach in separate crowds (swarms); *βοτρυδόν* v. 89 and *ἰλαδόν* v. 93 have the same position in the verse.

92. **προπάροιθε**: *before, i.e. along.* — **βαθείης**: *deep bayed, extended, cf.* *βαθέης ἐξάλλεται αὐλῆς* Ε 142 (a lion) *leaps out of the deep farmyard;* for the form, see § 20 *c*. — **ἐστιχόωντο**: as Γ 266.

93. **ὄσσα**: *rumor*, whose source is unknown and which is therefore ascribed to the gods (*Διὸς ἄγγελος*), *cf.* *ἤν τίς τοι εἴπῃσι βροτῶν ἢ ὄσσαν ἀκούσῃς | ἐκ Διός* α 282 f., *φήμη ἐσέπτατο ἐς τὸ στρατόπεδον* Hdt. ix. 100. — **δεδήειν**: *had blazed forth* as a fire; from *δαίω*.

94. **ὀτρύνουσ' ἰέναι**: they conjectured that Agamemnon would propose some important measure. — **ἀγέροντο**: *they came together;* the aor. after the descriptive impfs. marks the conclusion of the movement, *cf.* v. 99, Α 592, Γ 78.

95. **τετρήχει**: *moved in confusion, was in commotion;* from *ταράσσω*. — **ὑπό**: adv., *beneath.*

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λαῶν ἱζόντων, ὅμαδος δ' ἦν. ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' ἀυτῆς
σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας
παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,

96. **λαῶν ἱζόντων**: gen. abs., although it might be affected by *ὑπό*, see § 3 *f γ*.

97. **ἐρήτυον**: impf. of attempted action. — **εἴ ποτε κτλ.**: a wish, on the part of the heralds. "If ever they would stop their clamor." — **ἀυτῆς**: ablatival gen. with *σχοίατο*, *cf.* v. 275.

98. **σχοίατο**: *might cease from*, as Γ 84, *cf.* v. 275. — **διοτρεφέων**: as Α 176.

99. **σπουδῇ**: *with difficulty, scarcely.* — **ἐρήτυθεν**: *ἐρητύθησαν*. For the aor. see on v. 94; for the pl. with the collective *λαός*, *cf.* v. 278, *ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο* Ο 305, Ψ 157 (on Α 150). — **καθ' ἕδρας**: *along the rows of seats, on the seats*, as v. 211; for the use of *κατά*, *cf.* v. 47, Γ 326.

100. **ἀνά**: adv. with *ἔστη*, *cf.* *ἀνέστη* v. 76.

101. **τὸ μέν**: anaphoric, as Α 234. — **κάμε τεύχων**: *wrought with toil;* the principal idea is in the partic. as Α 168, *ἔκαμον θέουσαι* Δ 244, and freq. See § 3 *v*.

102 ff. **δῶκε**: for the repetition, see on Α 436.

103. **ἀργειφόντῃ**: used of Hermes 27 times in Homer. It is best rendered as a proper name. Its derivation is uncertain. Homer shows no knowledge of the Argus myth.

104. **Ἑρμείας κτλ.**: Hermes, the messenger of the gods, bore the *σκῆπτρον* from Zeus to Pelops, as a symbol of empire. The kingdom descended with the sceptre. Pelops, son of Tantalus, went from Lydia to Elis, won the hand of the princess Hippodamia in a chariot race (hence *πλήξιππος*, equiv. to *ἱππότα*, *ἱππόδαμος*, *ἱππηλάτα*), established his rule, and gave its name to Peloponnesus (a name not found in Homer).

105. **ὁ αὖτε**: for the hiatus, see on Α 333. — **Πέλοψ**: in app. with *ὁ*, see § 24 *k*.

106. **θνήσκων ἔλιπεν**: *cf.* moriens dat habere nepoti Verg. *Aen.* ix. 362, Goethe's 'dem sterbend seine Buhle | einen goldnen Becher gab.'

107. **Θυέστα**: *Θυέστης*, for the form, see § 16 *b*. Thyestes was brother of Atreus. Homer evidently does not

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πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
"ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει

know the (later) story of their mutual hatred that was the subject of tragedies by Sophocles and Euripides. The feud became proverbial as a chapter of unrivalled horrors. — **λεῖπε φορῆναι**: *cf.* δῶκε δ' Ἐρευθαλίωνι . . . φορῆναι Η 149. — **φορῆναι**: for the form, see § 29 *j*.

108. **πολλῇσι, παντί**: according to the poet's view of the situation at the time of the Trojan war, *cf.* Α 78 f., Ι 69, ι 263, the Pelopidae seem to have had the hegemony in Peloponnesus; Agamemnon ruled over Achaea, Corinth, Sicyon, and part of Argolis, see vs. 569 ff. — **Ἄργεϊ**: local, *cf.* ἐν Ἄργεϊ Α 30. — **ἀνάσσειν**: *to rule over them*. For the inf., *cf.* μάχεσθαι Α 8, ἄγειν Α 338.

109. *Cf.* Θ 496. — **τῷ**: local, *cf.* ὤμοισιν Α 45. — **ἐρεισάμενος**: not an attrib. partic. with ὅ γε, but a pred. partic. of manner; *cf.* κοιρανέων v. 207.

110 = Ζ 67, Ο 733, Τ 78. See on v. 79. — **θεράποντες Ἄρηος**: see on Α 176; *cf.* ὄζος Ἄρηος v. 540.

For this λόγος ἐσχηματισμένος, *cf.* the speeches of Clearchus and his ἐγκέλευστοι, Xen. *An.* i. 3. 9 f. Agamemnon does not desire his arguments to be convincing; he reminds his men covertly of the promise of Zeus that they should capture Troy, and that nine years of the ten were already past; he calls that man δυσκλέα who returns to Argos with his end unattained, esp. since they had already remained so long before Ilios; he exaggerates the disparity of numbers of Achaeans and Trojans.

111–118 = Ι 18–25.

111. **μέγα ἐνέδησε**: *fast entangled*. Agamemnon in testing the temper of his army complains of his infatuation only as a pretence; in v. 114 he utters unconsciously the unpleasant truth, while in the Ninth Book he uses the same words in bitter earnest.

112. **σχέτλιος**: *terrible, cruel* god. See on v. 38. — **ὑπέσχετο** κτλ.: see on Α 514.

113 = v. 288, Ε 716. — **ἐκπέρσαντα**: for the acc., *cf.* Α 541. The partic. here contains the leading thought; they were to sack Troy before their return; see § 3 *v*. — **ἀπονέεσθαι**: always stands at the close of the verse, with lengthened initial syllable (§ 41 *g*). For the pres. inf. after ὑπέσχετο, *cf.* ὑπόσχηται τόδε ἔργον | ἄνδρας δυσμενέας σκοπιαζέμεν (*spy out*) Κ 39 f.

114. **νῦν** κτλ.: "but now I see that he planned" *etc.* — **ἀπάτην**: the poet's hearer thought esp. of the deceitful Dream, but this was not in Agamemnon's mind here. — **καί**: introduces a specification of his general statement, as v. 74. — **κελεύει**: he infers this direction from their lack of success.

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δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
[οὕτω που Διὶ μέλλει ὑπερμενέι φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔ πώ τι πέφανται.
εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,

115. **δυσκλέα**: emphatic position. The hiatus may be explained as weak (§ 9 *d*), ᾰ losing half its quantity (but see § 18 *l*). — **πολὺν κτλ.**: *sc.* in battle and in the plague.

116 = Ξ 69, *cf.* Ν 226. — **μέλλει**: *is about to be, doubtless is, cf.* Α 564, μέλλεν μέν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων | ἔμμεναι α 232 f. *doubtless this house was etc.*

117. **δή**: ἤδη as vs. 134 f. — **κατέλυσε κάρηνα**: *overthrew the heads, i.e. the citadels; cf.* ὅτε Τροίης λύομεν λιπαρὰ κρήδεμνα (lit. *head-bands*) ν 388, Π 100.

118. **ἔτι καί**: *hereafter also, cf.* Α 96. — **τοῦ κτλ.**: *cf.* rerum cui summa potestas Verg. *Aen.* x. 100, α 70, ι 25, 39, Ν 484, Ω 293, 311.

119. *Cf.* φ 255, ω 433. — **γάρ**: refers to δυσκλέα v. 115. — **τόδε γε**: "if anything is a disgrace, *this is.*" — **καὶ κτλ.**: *even for future generations to learn, cf.* (Ἀχαιοί) οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι γ 204.

120. **τοιόνδε τοσόνδε**: with deictic -δε, *so brave and so many as we here, cf.* v. 799, qualis quantusque Verg. *Aen.* iii. 641.

121. **ἄπρηκτον**: pred.; lit. *unaccomplished, without result, fruitless, cf.* v. 452. — **πόλεμον πολεμίζειν**: cognate acc., *cf.* μάχην ἐμάχοντο Μ 175. — **πολεμίζειν κτλ.**: as v. 452, Γ 67, 435.

122. **παυροτέροισι**: *cf.* Τρῶες δ' αὖθ' ἑτέρωθεν ἀνὰ πτόλιν ὡπλίζοντο | παυρότεροι, μέμασαν δὲ καὶ ὣς ὑσμῖνι μάχεσθαι | χρειοῖ ἀναγκαίῃ (*of stern necessity*), πρό τε παίδων καὶ πρὸ γυναικῶν Θ 55 ff., οἱ δὲ μάχονται (sc. Τρῶες) | παυρότεροι πλεόνεσσι Ν 738 f., Ο 407. — **τέλος κτλ.**: *no end has yet appeared;* a fuller expression for ἄπρηκτον, instead of "without attaining our end," "without gaining decisive victory."

123. **εἴ περ γάρ κτλ.**: *in case we should wish,* a concessive clause with potential opt. and κέ, of what is conditionally conceivable, *cf.* Θ 205, Ν 288, β 246. — The thought is completed in v. 127, "if we should take only one Trojan as cupbearer for a squad of Achaeans." — **γάρ**: refers to παυροτέροισι.

124. **ὅρκια ταμόντες**: ὅρκιον is strictly *what belongs to the ὅρκος* (*cf.* ἱστία Α 480), thus *the victim slain to confirm a solemn oath.* The victim's throat was cut (Γ 292, Τ 197, 266), hence ὅρκια ταμεῖν was *to make a solemn treaty,* like foedus icere, ferire foedus; *cf.* Γ 73, 94, 105, Δ 155, Τ 191. — **ἄμφω**: dual with reference to the two nations.

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Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστοι ἑλοίμεθα οἰνοχοεύειν,
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔνεισιν,
οἵ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἴλιον ἐκπέρσαι, εὖ ναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·

125. **Τρῶες μέν**: *sc.* κ' ἐθέλοιεν. — **λέξασθαι**: *collect themselves*, as Θ 519, ω 108. — **ἐφέστιοι κτλ.**: equiv. to οἳ ναίουσι κατὰ πτόλιν v. 130. — **ὅσσοι**: the rel. pron. follows the emphatic word, as Α 32, πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι ("in all the games of men") θ 214.

126. **διακοσμηθεῖμεν**: *should be divided and arranged*, *cf.* disponere. For the transition to the finite const., see on Α 401. For κοσμέω of marshalling troops, instead of the Attic τάσσω (§ 2 *v*), *cf.* vs. 476, 554, Γ 1.

127. **ἄνδρα**: *cf.* v. 198. — **ἕκαστοι**: *i.e.* each squad of ten; in appos. with Ἀχαιοί. The pl. is used because of the number in each company, *cf.* Γ 1.

128. **δευοίατο**: Att. δέοιντο (δέοιεν), see §§ 5 *f*, *g*, 26 *t*.

129. **τόσσον πλέας**: according to Θ 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaeans, see on v. 494 ff. For the form πλέας (πλέονας), *cf.* πλέες Λ 395, and see § 22 *h*. This form is found also in an Aeolic inscription of Mitylene.

130. **ἐπίκουροι**: pred., *as allies*. Obs. the strong contrast with Τρώων.

131. **πολλέων ἐκ πολίων**: const. with ἄνδρες. For the similarity of sound of the two words (*parechesis*) see § 2 *a*. — **ἔνεισιν**: *are therein*, *cf.* v. 803, οἳ πέρ τ' ἐπίκουροι ἔνειμεν Ε 477, ἐν γάρ οἱ (Ilios) πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν Φ 586.

132. **μέγα πλάζουσι**: *drive me far away*, *i.e.* hinder my attaining my end; *cf.* Α 59. For the adv. use of μέγα, see on Α 78. — **οὐκ εἰῶσι** (from ἐάω): *do not allow*, *i.e. prevent*, as Λ 550. — **ἐθέλοντα**: concessive, *in spite of my desire*.

133. *Cf.* Δ 33, Θ 288, Ι 402, Ν 380, Φ 433.

134. **δὴ βεβάασι**: *already have past*. — **Διὸς ἐνιαυτοί**: *cf.* Διὸς ὧραι ω 344, ὅσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διός εἰσιν ξ 93.

135. **δοῦρα**: *timbers*, as δόρυ νήιον ι 384; for the form, see § 18 *f*. — **σπάρτα**: *ropes*, *cables*, of reeds or rushes. The ship's ropes in β 426 were of oxhide; a ship's cable at the home of Odysseus, φ 391, was made of papyrus. — **λέλυνται**: plural verb with neut. subj., as v. 36, although δοῦρα σέσηπε has preceded.

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αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν."
ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορὴ φὴ κύματα μακρὰ θαλάσσης,
πόντου Ἰκαρίοιο· τὰ μέν τ' Εὖρός τε Νότος τε

136. αἱ δέ: *but those others*, explained by ἄλοχοι κτλ. — **τέ**: correlative with καί, in free position, since ἡμέτεραι ἄλοχοι are closely connected in thought with νήπια τέκνα.

137. εἵαται ποτιδέγμεναι: as H 414 f., I 628, β 403, ι 545. See on A 134. For the form εἵαται, see § 34 *j*. — **ποτιδέγμεναι**: fem. to agree with ἄλοχοι, who were more prominent before their minds than τέκνα.

138. αὔτως: Att. ὡσαύτως, *in the same way as before, i.e. simply, wholly*, (with ἀκράαντον), see § 24 *h*. — **ἀκράαντον**: verbal adj., *cf.* κρήηνον A 41, ἐπεκραίαινε v. 419.

139–141 = I 26–28. **139** = I 704, M 75, Ξ 74, 370, O 294, Σ 297, ν 179; *cf.* μ 213. — **εἴπω**: for the subjv., see A 137.

140. φεύγωμεν: *cf.* v. 74.

141. οὐ ἔτι: belongs to the idea of expectation implied in the fut.; "we can *no longer* hope," "to capture Troy is *no longer* a possibility." — **εὐρυάγυιαν**: nine times an epith. of Troy, of Athens η 80, of Mycenae Δ 52.

142. *Cf.* Γ 395, Δ 208, Z 51, Λ 804, N 468, ρ 150, φ 96, πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες Π 280. — **τοῖσι**: dat. of interest, see § 3 *g*. — This undesired impulse was called forth by the longing for home awakened by vs. 134 ff.

143. πᾶσι μετὰ πληθύν: in appos. with τοῖσι, in contrast with the γέροντες who had been present at the council. For the acc. with μετά, *cf.* καὶ βουλῇ μετὰ πάντας ὁμήλικας (*of the same age*) ἔπλεν ἄριστος I 54, P 149, π 419; the dat. would be regular. — **πληθύν**: "the rank and file of the army," *cf.* vs. 278, 488.

144. κινήθη: *cf.* v. 95. — **φή**: *as*, an obsolescent particle, also Ξ 499; distinguished by its accent from φῆ [ἔφη]. — **κύματα μακρά**: *long-stretching billows*, *cf.* longi fluctus Verg. *Georg.* iii. 200.

145. πόντου Ἰκαρίοιο: in appos. with θαλάσσης, as the part with the whole, *cf.* σκοπέλῳ v. 396; see § 1 *u*. The πόντος is a particular tract of the θάλασσα (see on A 350). The *Icarian high sea* received its name from Icaria, a small island off Samos; it was notorious for its frequent storms. — **τὰ μέν**: anaphoric, *cf.* v. 101, A 234. — **Εὖρός τε Νότος τε**: thought of as united, as is shown by ἐπαΐξας. "A southeast wind." A single wind never raises a storm in Homer; *cf.* ὡς δ'

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ὦρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν,
ὣς τῶν πᾶσ' ἀγορὴ κινήθη, τοὶ δ' ἀλαλητῷ
νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀυτὴ δ' οὐρανὸν ἷκεν

ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα | Βορρῆς καὶ Ζέφυρος, τώ τε Θρῄκηθεν ἄητον (*blow*) I 4 f.

146. **ὦρορε**: gnomic aor., freq. in comparisons, § 2 *k*. For the form, see § 25 *k*; distinguished from ὄρωρεν v. 797 (§ 31 *f*). — **ἐπαΐξας**: *rushing upon it*, *cf.* (venti) incubuere mari . . . una Eurusque Notusque ruunt Verg. *Aen.* i. 84.— **Διός**: he is νεφεληγερέτα A 511, *cf.* E 522. Zeus sends rain Π 385, thunder and lightning Θ 133, wind and storm Π 365, snow M 279 f., hail K 6, meteors Δ 75, the rainbow P 547. *Cf.* Διὸς ἐνιαυτοί v. 134.

147. **Ζέφυρος**: this was a cold and stormy wind to the people of Aeolis and Ionia, for it came over the mountains of Thrace, *cf.* Δ 276 ff., H 63 f., Ψ 200, 208; it is called δυσαής *fierce-blowing* (Ψ 200), and κελαδεινός *loud-roaring* (Ψ 208); it is never a gentle 'zephyr' in Homer, unless perhaps in the fairy-land Phaeacia (η 117), and possibly in Elysium (δ 569 f.).—**βαθύ**: lit. *deep*, *i.e. high*. — **ἐλθών**: see on ἰών A 138.

148. **λάβρος ἐπαιγίζων**: *violently dashing upon it*; λάβρος is pred., see § 38 *a*. — **ἐπί τε**: *and thereupon*, *i.e.* as Zephyrus descends. — **ἠμύει**: *sc.* λήιον, an independent addition to the picture, without direct relation to the comparison, *cf.* v. 210; see § 2 *e*. The const. of the dependent sent. is abandoned.—*Cf.* 'With ported spears, as thick as when a field | Of Ceres ripe for harvest waving bends | Her bearded grove of ears, which way the wind | Sways them.' Milton *Par. Lost* iv. 980 ff.

149. **πᾶσ' ἀγορὴ κινήθη**: a return to v. 144. — Both comparisons are meant to depict the whole scene: the first (vs. 144–146) describes the sudden confusion with which the assembly dispersed; the second (vs. 147–149), the uninterrupted rush in one direction, toward the ships. — **ἀλαλητῷ**: dat. of manner, in which sense a partic. is often used.

150. **νῆας ἔπ'**: *i.e.* ἐπὶ νῆας, § 37 *c β*. — **ἐσσεύοντο, ἵστατο, κέλευον** κτλ.: descriptive impfs., much like the hist. pres. (which is not Homeric). — **ποδῶν δ' ὑπένερθε**: *from under their feet.*

151. **ἵστατ' ἀειρομένη**: lit. *was placing itself as it arose*, as Ψ 366.

152. **ἑλκέμεν** κτλ.: *cf.* ἐρύσσομεν κτλ. A 141.

153. **οὐρούς**: *the trenches*, the later ὁλκοί, by which the ships were drawn from the sea upon the land, and from the land into the sea, *cf.* A 308.— **ἐξεκάθαιρον**: some had not been used for a long time and had become filled with sand. — **ἀυτὴ** κτλ.: as M 338.

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οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.
ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
"ὢ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,

Ξ 60, *cf.* *τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει* ο 329, *καί μευ κλέος οὐρανὸν ἵκει* ι 20.

154. **ἱεμένων**: subjective gen. with ἀυτή, not gen. abs.; see § 3 *f.* — **ὑπὸ δ' ᾕρεον**: *they took out from under;* the opposite of Α 486.

Vs. 155–210. *Interference of Athena. Odysseus brings the people back to the agora.*

155. **ὑπέρμορα**: equiv. to *ὑπὲρ μόρον* α 34. The leaders were so dazed by the sudden and disorderly breaking up of the assembly and by the rush to the boats of the shouting mass of men, that they were unable to follow the plan of Agamemnon. The intervention of a friendly god became necessary to cut the knot of difficulty.

156 f. *Cf.* Α 195, Ε 713 f., Θ 351 f., Φ 419 f.

158 = v. 174, ε 204. — **οὕτω δὴ** κτλ.: *thus as it seems etc.* An expression of vexation or surprise, in interrogative form.

159. **Ἀργεῖοι**: emphatic. — **ἐπ' εὐρέα νῶτα** κτλ.: *over the broad back of the sea.* When the waves are at rest the monstrous mass seems to be the top of an arch. Latin poets have dorsum or terga maris.

160. *Cf.* Δ 173. — **κὰδ δὲ** κτλ.: virtually a conclusion to the cond. implied in vs. 158 f., "if they should thus flee, then they would" *etc.*, *cf.* (challenge to a conflict) *οἱ δέ κ' ἀγασσάμενοι* (*approving*) . . . *οἷον ἐπόρσειαν* (*would urge*) *πολεμίζειν* κτλ. Η 41 f., *ὣς ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο* ζ 285. — **κάδ**: for the apocope, see § 11 *a*, *b*. — **εὐχωλήν**: pred. with Ἑλένην, *as a triumph, a boast; cf.* Hecuba's apostrophe of Hector, *ὅ μοι νύκτας τε καὶ ἦμαρ | εὐχωλὴ κατὰ ἄστυ πελέσκεο* Χ 432 f. For the const., *cf.* Γ 50, *ἀστέρα ἧκε Κρόνου παῖς . . . ἢ ναύτῃσι τέρας* (*as a portent*) Δ 75 f., 137, 197, Λ 28, Μ 57, Ξ 325, Ο 646.

161. **Ἀργείην**: standing epith. of Helen as a native of Peloponnesus. The word here has considerable emphasis, standing at the head of the verse like Ἀργεῖοι above.

162. **Τροίῃ** (*sc.* γῇ) *the Troad*, as v. 237, Γ 74. — **ἀπό**: *far from*, *cf.* Α 562.

164. **σοῖς ἀγανοῖς** κτλ.: *with thy winning words.* For the short form of the dat., see §§ 17 *e*, 18 *d*. — For the asyndeton, *cf.* v. 10. — **ἐρήτυε**: *cf.* v. 75.

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μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
ὣς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον,
ἑσταότ' · οὐδ' ὅ γε νηὸς ἐυσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη ·
" διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες ;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

165. ἔα: *sc.* Ἀχαιούς, from the preceding verses.

166. οὐδ' ἀπίθησε: *cf.* A 220.

167 = Δ 74, X 187, Ω 121, α 102, ω 488; *cf.* A 44, H 19, Ξ 225, T 114. — **ἀΐξασα**: "with a rush."

168 = v. 17.

169. ἔπειτα: *thereupon.* — **Ὀδυσῆα**: Odysseus was the special favorite of Athene whose care alone secured his return to his home after his long wanderings. Nestor said to Telemachus οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ (*openly*) φιλεῦντας | ὡς κείνῳ (Odysseus) ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη γ 221 f., *cf.* K 245, 278 f., Ψ 771 ff., (θεὰ) ἡ τὸ πάρος περ | μήτηρ ὣς Ὀδυσῆι παρίσταται ἠδ' ἐπαρήγει 782 f., ν 300 f., α 48 ff., and the Odyssey passim.

170. ἑσταότα: Odysseus was not carried along by the rout, and the agora was nearest his own ships (see on A 54). This partic. has this form in the first foot, but is ἑσταότα in the second foot of the verse. — **μελαίνης**: *cf.* A 300; the ships of Odysseus are called μιλτοπάρῃοι (*vermilion-cheeked*) v. 637.

171. Odysseus with this feeling was the right man for Athene's work. — **μιν**: limit of motion, with ἵκανεν. — **κραδίην**: acc. of the part in appos. with μιν, *cf.* A 362.

172. προσέφη: *sc.* μιν.

173. This verse is found 7 times in the *Iliad* (Δ 358, Θ 93, I 308, 624, K 144, Ψ 723), 15 times in the *Odyssey.* It is the only conventional verse in which no caesura occurs in the 3d foot (§ 40 *c*). — **διογενές**: Arceisias, father of Laertes, grandfather of Odysseus, was son of Zeus, acc. to a later myth; but this epith. is applied in a general way to princes, see on A 176. — **πολυμήχανε**: for the epiths. of Odysseus, see §§ 1 *q*, 4 *c*.

174–181. *Cf.* vs. 158–165.

175. ἐν νηυσὶ πεσόντες: marking the disorderly flight. This is a standing combination of expressions for motion and rest, *cf.* ἐμβάλλω, ἐντίθημι,

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ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
ὣς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
αὐτὸς δ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
ὅν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
"δαιμόνι', οὔ σε ἔοικε κακὸν ὣς δειδίσσεσθαι,

No compounds of *εἰς* with *βάλλω*, *πίπτω*, *τίθημι*, are found in Homer. See on A 245.

179. **μηδέ τ' ἐρώει**: *and draw not back, do not rest;* as X 185.

182 = K 512, *cf.* Υ 380. — **ὄπα**: obj. of *ξυνέηκε*, while *θεᾶς* is a limiting gen.

183. **βῆ δὲ θέειν**: *he set out to run*, *cf.* A 34, *βῆ δ' ἰέναι* Δ 199. — **ἀπὸ** *κτλ.*: in his haste, since it hindered him in running, as ξ 500, *cf.* *βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἑταίρῳ* P 698, *σφαίρῃ* (*ball*) *ταὶ δ' ἄρ' ἔπαιζον ἀπὸ κρήδεμνα* (*veils*) *βαλοῦσαι* ζ 100. — **κόμισσεν**: *cf.* A 594.

184. **Εὐρυβάτης**: described (τ 244–248) as slightly older than Odysseus himself, with round shoulders, dark complexion, and curly hair; he accompanies Odysseus to the tent of Achilles, I 170. Agamemnon has a herald of the same name, A 320. — The herald here, as usual, serves as the prince's personal attendant.

185. **ἀντίος**: for the const., *cf.* A 535.

186 f. *Cf.* vs. 45 f. — **δέξατό οἱ**: lit. *took for him, received from him*, as a sign that he acted in the name and with the authority of Agamemnon. — **πατρώιον**: see vs. 103 ff.

188. **ὅν τινα μέν**: correlative with *ὃν δ' αὖ* v. 198. — **βασιλῆα** *κτλ.*: *prince or noble* who had not been present at the council of the Gerontes. — **κιχείη**: iterative opt. with *ὅν τινα*, *cf.* A 610.

189. **τὸν δὲ** *κτλ.*: apod. to the hypothetical *ὅν τινα*. For *δέ* in apod., *cf.* v. 322; see § 3 *n.* — **ἀγανοῖς**: *cf.* vs. 164, 180.

190. **δαιμόνιε**: the connection decides whether this is used in a respectful, a pitying, or a reproving tone, *cf.* v. 200, A 561, Ω 194 (addressed by Priam to his sorrowing wife). — **κακὸν ὥς**: for the length of the ultima of *κακόν*, *cf.* *ὀρνιθᾱς ὥς* v. 764, Γ 2, *πέλεκῡς ὥς* Γ 60, *θεὸς ὥς* Γ 230. Praepositive *ὡς* is not used in Homeric comparisons, and when *ὡς* follows the word to which it belongs, it is accented; *cf.* Γ 196. *Cf.* *ὡς ὅτε* v. 209, *ὥς τε* v. 289,

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ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς.
οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπεν.
μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν.
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς."
ὃν δ' αὖ δήμου ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
"δαιμόνι', ἀτρέμας ἧσο καὶ ἄλλων μῦθον ἄκουε,
οἳ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.

ὡς v. 326.—**κακόν**: *coward.* κακός and ἀγαθός have no moral quality in Homer. They are *useless* and *useful*, according to the circumstances of the case; here, κακόν is *useless* in war.

191. **ἄλλους λαούς**: λαούς is virtually in appos. with ἄλλους, see § 1 *u*. *The others, namely the soldiers.*

192. For the 'sigmatism,' *cf.* A 179 f.—**σάφα**: Att. σαφῶς which is not found in Homer; similarly the adv. of ὠκύς is always ὦκα, τάχα is freq., ταχέως only Ψ 365; see § 38 *h*.—**νόος**: *mind, purpose.*

193. **πειρᾶται**: *cf.* v. 73.—**ἴψεται**: *cf.* A 454.

194. **ἐν βουλῇ**: const. with οἷον ἔειπεν.—**οὐ πάντες ἀκούσαμεν**: the speaker politely includes himself with the persons addressed, as v. 342, η 307. The 1st pers. is used in a different tone in v. 203.

195. **μή τι**: beware *lest perchance*, *cf.* A 26.—**χολωσάμενος**: see on A 387, Γ 413.—**κακόν, υἷας**: for the two accs. after ῥέξῃ, *cf.* Γ 351, 354.

196. **θυμὸς δὲ μέγας**: *terrible is the anger.*

197. **τιμὴ κτλ.**: "he is king *dei gratia;* the rest must obey." *Cf.* v. 205; see on A 176.

198. **δήμου ἄνδρα**: the common people are contrasted with the nobles of v. 188. The ultima of δήμου remains long, *cf.* δίσκου οὖρα Ψ 431, ἐπὶ δίφρου εἶσαν Ω 578; see § 41 *o*.

199. **σκήπτρῳ**: he uses the staff in a similar way vs. 265 f.—**ἐλάσασκε**: iterative aor. from ἐλαύνω, ἐλάω (§ 36 *d*).

200. **ἄκουε**: *give ear;* pres. as a general injunction, "be obedient."

201. **σέο**: not enclitic since there is a contrast in the comparison.—**φέρτεροι**: *cf.* A 281.—**σὺ δέ**: closely connected with the rel. clause by the anaphoric relation of σύ to σέο, as Δ 61, Θ 103. The Eng. idiom prefers the subord. const., "while thou art"; see § 3 *q*. ἐσσί is to be supplied, as Υ 434, Φ 439, Χ 288, Ψ 588.

202. **ἐναρίθμιος**: *counted*, not a mere cipher, *cf.* in numero nullo Cic. *de Or.* iii. 56. 213.—**βουλῇ**: as A 258; not in its technical meaning of *council.* Here again appears the

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οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάις ἀγκυλομήτεω
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."
ὣς ὅ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας·
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,
ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,

freq. contrast of strength of body and mind. See on A 258.

203. **οὐ μέν πως** κτλ.: a drastic form of expression, suited to the common soldiery. "Agamemnon alone commands here, the rest of us must obey."

204. For the asyndeton, *cf.* A 117. — **οὐκ ἀγαθόν**: as a pred. subst. (*not a good thing*), *cf.* triste lupus stabulis Verg. *Ecl.* iii. 80. — **εἷς** κτλ.: asyndeton of contrast, see § 2 *m*.

205. **ἔδωκε**: *granted, sc.* *βασιλεύειν*, implied in *βασιλεύς* (unless v. 206 is read).

206. *Cf.* I 99. — **σφίσι**: *for them;* Ἀχαιοί from v. 203 is before the mind.

207. **δίεπε**: *strode through, cf.* Ω 247.

208. *Cf.* vs. 86, 91.

209. **ἠχῇ ὡς**: for the hiatus justified by the caesura, *cf.* v. 211; see § 9 *b*; for hiatus allowed after the first foot, see on A 333. *Cf.* *θάλασσα ἠχήεσσα* A 157. — The second hemistich as A 34.

210. **αἰγιαλῷ βρέμεται**: *roars on the shore.* — **σμαραγεῖ** κτλ.: chiastic with the previous clause (§ 2 *o*); paratactically (§ 3 *n*) expressing result; "so that the high sea resounds from the noise of the breakers."

Vs. 211–277. *The insolent Thersites and his chastisement.*

211. **ἕζοντο ἐρήτυθεν**: for the hiatus, *cf.* vs. 216, 315; see § 9 *b*. — **καθ' ἕδρας**: as v. 99.

212. **Θερσίτης**: from *θέρσος*, the Aeol. form of *θάρσος daring, rashness,* see § 4 *f*. The name (**Θερσίτας**) appears in a Thessalian inscription of 214 B.C. It is noteworthy that the poet does not say from what country of Greece Thersites came, and thus offends no one by the episode. — Thersites makes his cause odious by his advocacy of it. The vulgar demagogue was intended by the poet to awaken antipathy, and thus is represented to be just as disagreeable and deformed in body as in character. The Greeks always associated a beautiful soul with a beautiful person. — **μοῦνος**: made emphatic by its position before the caesura. For the form, see § 5 *e*. — **ἀμετροεπής**: pred. — **ἐκολῴα**: equiv. to *κολῳὸν ἤλαυνε, cf.* A 575.

213. **ὃς ῥα** κτλ.: a more explicit

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μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅτι οἱ εἴσαιτο γελοίιον Ἀργείοισιν
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἠδ' Ὀδυσῆι·
τὼ γὰρ νεικείεσκε. τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ

statement of *ἀμετροεπής*. — **ἄκοσμα ᾔδη**: lit. *knew disorderly things, had a disorderly mind; cf.* *ἀθεμίστια ᾔδη* ι 189 *had a lawless heart*, *κεδνὰ ἰδυῖα* α 428 *trusty-hearted*, *ἄγρια οἶδεν* Ω 41 *has a savage heart.*

214. **μάψ . . . κόσμον**: as Ε 759, γ 138. — **ἐριζέμεναι**: the result of *ἄκοσμα κτλ.*, *cf.* *μάχεσθαι* Α 8.

215. **ἀλλ' ὅτι κτλ.**: contrasted with *κατὰ κόσμον*, while *ἐριζέμεναι* supplies the idea of *saying*. He was an insolent clown, a *γελωτοποιός*. — **εἴσαιτο**: from the theme of *οἶδα*. For the opt. in a cond. rel. sent., *cf.* vs. 188, 198, *ὃν δὲ λάβοιμι | ῥίπτασκον* Ο 22 f., *cf.* Α 554. G. 233, H. 914 B. *εἴσαιτο* is equiv. to *δόξειε*.

216. **αἴσχιστος**: pred., *i.e.* "he was the ugliest man who came" *etc.*, *cf.* v. 673, Α 266. — **ὑπὸ Ἴλιον**: *up under Ilios, i.e. under the walls of Ilios; cf.* vs. 249, 492, 673, Ψ 297, Δ 407, Λ 181.

217. **φολκός**: *bandy-legged, cf.* falx, falcones. — **τὼ δέ οἱ ὤμω**: *cf.* *τὼ δέ οἱ ὄσσε* Ο 607.

218. **κυρτώ, συνοχωκότε**: in contrast with a broad-shouldered, heroic form. *συνόχωκα* is formed from *συνέχω* as *οἴχωκα* Κ 252 from *οἴχομαι*. — **συνοχωκότε· αὐτάρ**: the hiatus is justified by the bucolic diaeresis, §§ 9 *b*, 40 *h*. — **ὕπερθεν**: as contrasted with *φολκὸς κτλ.*

219. **ψεδνὴ κτλ.**: his misshapen, sugarloaf head was not concealed by the thick locks of the *κάρη κομόωντες Ἀχαιοί*, but was covered only by sparse hair.

220. **ἔχθιστος**: *cf.* Α 176. — **Ἀχιλῆι, Ὀδυσῆι**: Achilles and Odysseus represented the two cardinal virtues of the heroes, bravery and prudence, in which qualities Thersites was lacking. — **μάλιστα**: potissimum. Const. with *ἔχθιστος*, *cf.* v. 57.

221. **νεικείεσκε**: *was wont to upbraid*, contrasted with *τότ' αὖτε*. For the form (from *νεικείω* the old form of *νεικέω*), *cf.* *ἐτελείετο* Α 5, *νεικείῃσι* Α 579, *νεικείων* v. 243, *πνείοντες* v. 536; see § 29 *i*. — **Ἀγαμέμνονι**: *against Agamemnon;* dat. of interest.

222. **ὀξέα κεκληγώς**: *with discordant cry.* — **λέγ' ὀνείδεα**: *rehearsed, enumerated, reproaches; λέγειν* in Homer is never strictly equiv. to *εἰπεῖν*. Thersites accused the king of covetousness, sensuality, cowardice, injustice. — **τῷ**: Agamemnon, at whom the Achaeans were then angry, so that Thersites could be sure of the applause of his audience.

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ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
"Ἀτρεΐδη, τέο δὴ αὖτ' ἐπιμέμφεαι ἠδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου υἷος ἄποινα,
ὅν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν·
ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,

223. **κοτέοντο**: impf. to express a continued state of feeling, while *νεμέσσηθεν* refers to the occasion which caused their anger, *cf.* A 331.

225–242. *Speech of Thersites.* This assumes a knowledge of Agamemnon's real intention to continue the war. This knowledge might have been gained from the words of Odysseus.

225. **Ἀτρεΐδη**: Thersites gives him no title of honor, but this was not necessary, see v. 284, A 17. — **τέο**: *τίνος* (§ 24 *r*) *for what.* For the gen., see on A 65. — **δὴ αὖτε**: *cf.* A 340. — Instead of inquiring the purpose of Agamemnon, Thersites attributes to the king the most selfish motives (implying that he continues the war only for his own private advantage), and alludes maliciously to the quarrel with Achilles. — "What dost thou lack? Hast thou not enough?"

227. **ἐνὶ κλισίῃς**: *in your quarters.* — **ἐξαίρετοι**: explained by the following rel. clause, *cf.* *οὐλομένην* A 2, *κακὴν* A 10.

228. **πρωτίστῳ**: sup. formed regularly from *πρῶτος* which is already sup. in meaning, *cf.* Eng. *chiefest.* — **δίδομεν**: *are wont to give,* with a cond. rel. sent., *cf.* A 554. For the thought, see on A 124, 163. Thersites reckons himself among the brave warriors. — **πτολίεθρον**: as A 164.

229. **ἦ ἔτι κτλ.**: *surely etc.* He answers ironically the question which he himself had put; *cf.* A 203. — **ἔτι καὶ χρυσοῦ**: *gold also as well* as copper and slaves. Gold was rare in Greece before the Persian wars, but was abundant in Asia Minor. Schliemann, however, has found treasures of gold ornaments not only at Hissarlik (which many think to be the site of the ancient Ilios) but also at Mycenae. The latter city is called *πολύχρυσος*, Η 180, Λ 46, γ 305; for Troy, *cf.* *πρὶν μὲν* (*i.e.* before the Achaeans besieged the city) *γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι | πάντες μυθέσκοντο πολύχρυσον πολύχαλκον* Σ 288 f. — **κε οἴσει**: for *κέ* with the fut. ind., *cf.* A 139, 175, but see § 3 *b*.

230. **ἄποινα**: in appos. with *ὅν*.

231. **ὅν κτλ.**: *whom I shall take captive and lead etc.* Empty boasting, as v. 238.

232. **γυναῖκα νέην**: as Chryseis or Briseis. The acc. seems to be caused by attraction to the const. of the preceding rel. clause; or *ποθέεις* may be

ἣν τ' αὐτὸς ἀπονόσφι κατίσχεαι. οὐ μὲν ἔοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί,
οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται,
ἤ ῥά τί οἱ χἠμεῖς προσαμύνομεν ἦε καὶ οὐκί·
ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων·

in the speaker's mind, a thought carried on from ἐπιδεύεαι.

233. **ἥν τε κατίσχεαι**: rel. clause with subjv. in final sense, *cf.* Γ 287.— **αὐτὸς ἀπόνοσφι**: *for thyself alone.*

234. **ἀρχὸν ἐόντα** κτλ.: *that one who is a leader etc., i.e. that thou who art their leader.* — **κακῶν ἐπιβασκέμεν**: *bring into misfortune, cf.* ἐυκλείης ἐπίβησον Θ 285 *bring to honor.* Reference to the pestilence and the alienation of Achilles.

235. **πέπονες**: "my good fellows." This word is generally used by an elder or superior, either in an affectionate tone as Ε 109, or (seldom) in a tone of contemptuous superiority as here. *Cf.* ὦ πέπον, ὦ Μενέλαε Ζ 55, κριὲ πέπον ι 447 (of Polyphemus to his pet ram).— **κάκ' ἐλέγχεα**: in concrete personal sense, *coward caitiffs.* —**Ἀχαιΐδες** κτλ.: as Η 96, *cf.* γυναικὸς ἄρ' ἀντὶ τέτυξο Θ 163, o vere Phrygiae, neque enim Phryges Verg. *Aen.* ix. 617.

236. **οἴκαδέ περ**: *homeward, at all events.*—**σὺν νηυσί**: as Α 179.—**τόνδε**: *cf.* ὅδ' ἀνήρ Α 287.

237. **αὐτοῦ**: *right here,* explained as usual by the following words. It often stands as here at the beginning of a verse, *cf.* v. 332. —**γέρα πεσσέμεν**: *digest* (*enjoy*) *his gifts of honor, i.e.* learn and suffer the consequences of his greed. *Cf.* καταπέψαι | μέγαν ὄλβον οὐκ ἐδυνάσθη Pind. *Ol.* i. 55 f.

238. **ἤ καὶ ἡμεῖς** κτλ.: *whether we too* (the rank and file of the Achaeans) *are of use to him or not;* as if Agamemnon in his pride trusted to his own might and to that of the other leaders, despising the rest, bereft of whose help, he can do nothing. — For the crasis, see § 8.—**ἦε καὶ οὐκί**: *cf.* vs. 300, 349. The speaker presents the alternatives as open, but still implies a choice between them. *Cf.* vs. 300, 349.

239. **ὅς**: excl., *he who.*—**καὶ νῦν**: see on Α 109. This introduces an example of Agamemnon's failure to recognize others' services.—**ἕο**: Att. οὗ (§ 24 *a*, *cf.* σέο for σοῦ, v. 248). For the length of the ultima before μ, see § 41 *j*.

240 = Α 356, 507.—Thersites who was wont to speak injuriously of Achilles (v. 221), now plays the part of his advocate (and uses his very words) in order to attack Agamemnon in a sensitive spot; but he introduces a fling at Achilles into the next verse.

241. **μάλ' οὐχ χόλος**: *sc.* ἐστί, *no anger at all.*—**μεθήμων**: pred., with Achilles as subj. *Cf.* μεθέμεν χόλον Α 283.

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ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο."
  ὣς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
"Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἢ εὖ ἦε κακῶς νοστήσομεν υἷες Ἀχαιῶν.
[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν

242 = Α 232.

244. Θερσίτης: by its position strongly contrasted with Ὀδυσσεύς. — **τῷ**: for the dat. of rest with παρίστατο, *cf.* v. 175, Α 245, 593, Γ 89.

245. ὑπόδρα: as Α 148. — **χαλεπῷ μύθῳ**: the opposite of ἀγανοῖς ἐπέεσσιν v. 164. — **ἠνίπαπε**: for the form, see § 25 *k*.

246–264. *Odysseus rebukes Thersites.*

246. ἀκριτόμυθε: *thou endless babbler*, *cf.* vs. 212, 796, ὄνειροι ἀμήχανοι ἀκριτόμυθοι τ 560. For the opposite, *cf.* Γ 214. — **λιγύς περ ἐών**: *cf.* Α 248; recognition of his ability, but sarcastic; *cf.* υ 274.

247. ἴσχεο: as Α 214. — **μηδ' ἔθελε**: *cf.* Α 227.

248. οὐ: const. with φημί. — **χερειότερον**: for other forms of this comp., *cf.* Α 80, 114.

249. ὅσσοι: *i.e. of all who;* the rel. clause represents a gen., *cf.* εἰ μέν τις θεός ἐσσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν ζ 150, ἠὲ νέων ἀνδρῶν ἢ (*sc.* of those) οἳ προγενέστεροί εἰσιν β 29, δ 177, ε 422.

250. τῷ οὐκ ἂν κτλ.: *therefore* (since thou art the basest of all) *shalt* (*shouldst*) *thou not.* See on Α 301. The speaker returns to the admonition of v. 247. — **βασιλῆας**: for the pl., *cf.* Γ 49. — **ἀνὰ στόμα**: *i.e. on your lips.*

251. καί: see on v. 74. — **σφίν**: for the dat., *cf.* Ἀγαμέμνονι v. 221. — **νόστον φυλάσσοις**: *guard the return*, which now threatened (as it were) to escape them.

252. οὐδέ τί πω κτλ.: *but not at all clearly yet.* — **ὅπως κτλ.**: *how these matters here* (of which they are speaking) *shall end.* This verse is explained by the following. — **ἔργα**: *cf.* Α 518.

253. νοστήσομεν: *we shall return.* Brachylogic for "shall enter upon our return, with good or evil fortune."

254. τῷ: as v. 250.

255. ἧσαι: ἧσθαι with a partic. often has no thought of contrast of position (as *sitting* to *standing*), but denotes

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ἥρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὧδε,
μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν."
ὣς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω

self-satisfied continuance in the action of the partic., *cf.* A 134. The verb is the more noteworthy here since Thersites is not sitting (*cf.* v. 268). — **διδοῦσιν**: as if from *διδόω*, *cf.* *ἀφίει* A 25, *τίθει* A 441.

256. **ἥρωες**: obs. the contrast with *σύ*. — **κερτομέων**: *cf.* A 539.

257 = β 187, ρ 229, σ 82; *cf.* A 204, 212. Formula to introduce a sharp threat.

258. **ἔτι**: *again*. — **ὥς νύ περ ὧδε**: *as I did just now*. *πέρ* is to be construed with *ὥς*.

259. **μηκέτι** *κτλ.*: apod. in the form of an imprecation: "May destruction come upon me and my house." *Cf.* *αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς, | εἰ μὴ ἐγὼ κείνοισι κακὸν πάντεσσι γενοίμην* π 102 f. — **Ὀδυσῆι**: more impressive than the pers. pron. *ἐμοί*, *cf.* A 240.

260. **Τηλεμάχοιο**: the only child of Odysseus and Penelope. He was an infant when his father embarked for Troy, λ 448. In the *Iliad* he is mentioned only here and Δ 354. — **κεκλημένος εἴην**: *being* is included in *being called*, see on A 293; thus this prayer includes the ruin of Telemachus.

261. **εἰ μὴ** *κτλ.*: this sent. contains two clauses, connected by *μέν* . . . *δέ*, preceded by *σε λαβών* which is common to both clauses and which gives to *αὐτόν* v. 263 its personal reference. — **λαβών**: see on *ἰών* A 138. — **ἀπὸ δύσω**: *strip off*, followed by two accs. — **φίλα**: often used in Homer in a familiar tone where the less emotional Eng. idiom would not use *dear*, but it is distinctly more than the possessive pron. and part of the original coloring is lost if it is rendered simply by *thy*, *his*, *etc.* See on Γ 138.

262. **τά τε**: combines the objects; *whatever covers thy nakedness; cf.* *γῆρας καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται* ν 60. — This would be the most bitter disgrace.

263. **αὐτόν**: *thyself;* the man in contrast with his clothing, *cf.* A 47; see § 1 *h*.

264. **πεπληγὼς** *κτλ.*: *flogging thee away from the place of assembly*. *πεπληγώς* like *κεκληγώς* v. 222, *τετριγῶτας* v. 314, does not imply past time; see H. 849. — **ἀεικέσσι**: a standing epith. of blows, *cf.* *πληγῇσιν ἀεικελίῃσι* δ 244.

265. **σκήπτρῳ . . . πλῆξεν**: a heavy blow over the back from one shoulder to the other, as a foretaste of the

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πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὕπο χρυσέου. ὁ δ' ἄρ' ἕζετο τάρβησέν τε,
ἀλγήσας δ', ἀχρεῖον ἰδών, ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν·
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ὢ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
βουλάς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.

harder beating which would follow if he continued his insolence.

266. **ἔκφυγε**; *escaped him*, against his will.

267. **σμῶδιξ** *κτλ.*: *a weal rose* (*ἀνέστη*) *out* of the back (*ἐξ*), *under* (*ὑπό*) the blow of *the staff*; *cf.* *πυκναὶ δὲ σμώδιγγες ἀνὰ πλευράς τε καὶ ὤμους | αἵματι φοινικόεσσαι ἀνέδραμον* Ψ 716 f.

268. **σκήπτρου ὕπο**: repeats *ὑπό* of *ἐξυπανέστη*. — **ἕζετο**: evidently he was not seated at v. 255, *cf.* vs. 211 f.

269. **ἀλγήσας**: *seized by pain*, *cf.* *τάρβησεν* v. 268, *γέλασσαν* v. 270; see on *θάρσησε* A 92. — **ἀχρεῖον**: cognate acc. with *ἰδών*, *casting a silly look, looking foolish*, *cf.* *ἀχρεῖον δ' ἐγέλασσεν* σ 163.

270. **καὶ ἀχνύμενοί περ**: they still sympathized with Thersites; they had not entirely recovered from their homesickness. — **ἡδὺ γέλασσαν**: *burst into a merry laugh.* This laughter quiets their excitement, *cf.* A 599, *πάντες ἐπ' αὐτῷ ἡδὺ γέλασσαν | μνηστῆρες, καὶ δὴ μέθιεν χαλεποῖο χόλοιο* φ 376 f.

271 = Δ 81, X 372, θ 328, κ 37, ν 167, σ 72, 400, φ 396. For the first hemistich, *cf.* Γ 297, 319, H 178, 201. — **τίς**: represents public opinion. — **ἰδών**: not of an action prior to that of the principal verb, but coincident with it; *casting a glance.* — **πλησίον**: as subst. — **ἄλλον**: as v. 191.

272. **ὢ πόποι**: the interjection which expressed sorrow A 254, here expresses pleased surprise. — **ἦ δή**: *verily before now*, contrasted with *νῦν δέ* v. 274. For the paratactic form of expression, *cf.* v. 798; see § 3 *n.* — **ἔοργεν**: the perf. marks the character of Odysseus as shown in the past, while *ἔρεξεν* v. 274 refers to the single act; just as in Eng. "he has done *etc.*, but he never did a better thing."

273. **ἐξάρχων**: *first suggesting, proposing.*

274. **μέγ' ἄριστον**: pred. to *τόδε* the obj.; "this is far the best thing that" *etc.*, *cf.* v. 216. The difference between this and *ὄχ' ἄριστον*, *cf.* A 69, is simply metrical; see § 4 *d.* — **ἔρεξεν**: for the single *ρ* after the aug., see § 25 *g*.

275. **ὃς** *κτλ.*: rel. clause with causal force, *since he.* — **τὸν λωβητῆρα ἐπεσβόλον**: for the order of words, see on A 340. — **ἔσχε**: *checked*, equiv. to *ἔπαυσεν*, coincident with *ἔρεξεν* v. 274; *cf.* the explanation of *τάδε ἔργα* v. 252 by the following verse. — **ἀγοράων**: *speeches before the people*, *cf.* v. 788. For the gen., *cf.* *ἀυτῆς* v. 97.

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οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν."
ὣς φάσαν ἡ πληθύς, ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη
εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγειν,
ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"Ἀτρεΐδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥν περ ὑπέσταν

276. Inferential asyndeton; see § 2 *m*. — **οὔ θην**: *hardly, I think; θήν* is ironical here, like Att. *δήπου*. — **πάλιν αὖτις**: lit. *back again, again, anew*. *πάλιν* marks a return to the same point, *cf.* A 116. *Cf. δεύτερον αὖτις* A 513.

Vs. 278–335. *Speech of Odysseus before the assembly of the people. He urges the continuance of the war in accordance with the omens sent by Zeus.*

278. **ἡ πληθύς**: *the crowd there;* with pl. as collective, see on v. 99. — **ἀνὰ ἔστη**: shows that Odysseus resumed his seat after chastising Thersites, see on v. 76. — **πτολίπορθος**: a general title of honor, not simply because *Τροίης ἱερὸν πτολίεθρον ἔπερσεν* α 2; the same epith. is applied to Achilles Θ 372, O 77, Φ 550, Ω 108; it is given to Oïleus v. 728, to Ares Υ 152, to Enyo (the goddess of war) E 333. In the *Odyssey*, it is given only to Odysseus.

279. **παρά**: adv., *by his side.*

280. **εἰδομένη κήρυκι**: as θ 8 where Athena calls the Phaeacians to an assembly. — **ἀνώγειν**: Att. *ἠνώγει*, plpf. as impf.

281. **ἅμα τε**: the position of *τέ* is free, *cf.* A 417, I 519; it seems to be intended here to unite the two verbs, and properly has its place after the first of the ideas which it connects. It is the more remarkable here since a combination with *τε καί* follows. — **οἱ πρῶτοι κτλ.**: *i.e. the most remote as well as the nearest.*

283. See on A 73.

284. **Ἀτρεΐδη**: Odysseus turns first to the king whose authority has been challenged; he now defends the king's purpose directly, as he had defended it indirectly in his address to Thersites. He then opposes the motives for return which had been advanced.

285. **πᾶσιν βροτοῖσιν**: lit. *for all mortals, in the eyes of all men, cf.* Δ 95, I 303, Ψ 595. — **ἐλέγχιστον**: *most disgraced,* for its formation from *ἔλεγχος*, *cf. ἔχθιστος* A 176; see § 22 *b*. — **θέμεναι**: *make, cf.* v. 319; see on A 2. — **μερόπεσσι**: only here with *βροτοί, cf.* A 250.

286. **οὐδέ τοι κτλ.**: paratactic for, "since they do not" *etc.* — **ἥν περ ὑπέσταν**: *which they surely promised,* see v. 339; or *the very promise that they made,* see on v. 318.

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ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' ἐυτείχεον ἀπονέεσθαι·
ὥς τε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἶκόνδε νέεσθαι.
ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάᾳ σὺν νηὶ πολυζύγῳ, ὅν περ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς
ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης

287. **ἐνθάδε** *κτλ.*: *as they were still coming,* "as they were on their way to Troy," *cf.* δ 351, 736.—**Ἄργεος**: *i.e. Peloponnesus*, see on A 30. For the epith., *cf.* aptum dicet equis Argos ditesque Mycenas Hor. *Carm.* i. 7. 9.

288 = v. 113.—**ἐκπέρσαντα**: *σέ* is subj., supplied from *τοί* above.—**ἀπονέεσθαι**: in app. with *ὑπόσχεσιν*.

289. **ἤ**: *in truth*, as vs. 229, 242, 272.

290. **ἀλλήλοισιν**: *with each other, to each other.*—**ὀδύρονται**: with pregnant force, followed by the inf., *mournfully they long;* see on A 22. *Cf.* *νόστον ὀδυρομένῳ* ε 153, *ὀδύρετο πατρίδα γαῖαν* ν 219, *ὀλοφύρεαι ἄλκιμος εἶναι* χ 232.

291. **ἦ μὴν καὶ** *κτλ.*: concessive and excusing: "our trouble has been enough to make a man return to his home." The other side of the picture is introduced v. 297 by *ἀλλὰ καὶ ἔμπης*. As a wise orator, Odysseus concedes that their longing for home is natural, (many a man is homesick after a single month away from his family), but he emphasizes the motives for continuing the struggle.—**ἀνιηθέντα**: agrees with *τινά* implied as the subj. of the inf.—**νέεσθαι**: inf. of result, see on *μάχεσθαι* A 8.

292. **καὶ ἕνα**: *even a single;* this introduces an inference a minori ad maius, *cf.* I 632 ff.—**τὶς τε**: *many a one.*—**ἀπό**: *cf.* v. 162, A 562.

293. **πολυζύγῳ**: *with many 'yoke-timbers,'* hence *strong.*—**ὅν περ**: refers to *τίς τε*.

294. **εἰλέωσιν**: for the mode, see on A 554.—**ὀρινομένη**: *when it is excited.*

295. **ἡμῖν μιμνόντεσσι** [*μίμνουσι*]: *for us remaining here; i.e.* we have been here nearly nine years. For the dat. *cf.* A 250, *δωδεκάτη δέ οἱ ἠὼς | κειμένῳ* Ω 413 f. *it is the twelfth day that he has been lying dead,* τ 192 f., *ἤδη γάρ οἱ* (Odysseus) *ἐεικοστὸν ἔτος ἐστίν, | ἐξ οὗ κεῖθεν ἔβη* τ 222.—**περιτροπέων**: *rolling, cf.* v. 551, *περὶ δ' ἔτραπον ὧραι* κ 469, *περιπλομένων ἐνιαυτῶν* α 16, volventibus annis Verg. *Aen.* i. 234, volvendis mensibus *ib.* 269.

297. **ἀσχαλάαν**: for the form, see § 29 c.—**ἔμπης**: as A 562.—*But even in spite of all that, it is a shame to remain long and yet return unsuccessful.*

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αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
ἢ ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί.
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
χθιζά τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,

298. **δηρὸν κτλ.**: equiv. to δηρὸν μείναντα κενεὸν νέεσθαι.—**κενεόν**: *empty, i.e. empty-handed*, without the booty gained from sacked Troy; *cf.* the words of Agamemnon, when after Menelaus has been wounded he supposes some Trojan to say καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν | σὺν κεινῇσιν (*empty*) νηυσί Δ 180 f.; οἴκαδε νισσόμεθα (*sc.* the comrades of Odysseus) κενεὰς σὺν χεῖρας ἔχοντες κ 42.

299. For the asyndeton, *cf.* v. 276. —**ἐπὶ χρόνον**: *for a time*, as μ 407.

300. **ἢ ἐτεόν**: *whether in truth*. For ἢ . . . ἦε, see § 3 *m*.—**μαντεύεται**: *makes known the will of the gods, i.e. is a prophet*.

301. **τόδε**: refers to vs. 303 ff., and thus to vs. 308 ff.

302. **μή**: as hypothetical. The only instance in Homer of μή with the ind. in a cond. rel. clause; *cf.* v. 143.—**ἔβαν φέρουσαι**: see on A 391, *cf.* κῆρες ἔβαν κτλ. | εἰς Ἀΐδαο δόμους ξ 207 f.

303. **χθιζά τε καὶ πρωϊζά**: proverbial of an event still well remembered. For τε καί, see § 3 *s*.—**Αὐλίδα**: a Boeotian harbor on the Euripus, opposite Chalcis in Euboea, where the Achaean forces gathered, in order to set sail together for Troy. This place and the muster of the troops there received greater prominence in the later stories of this Trojan expedition.

304. **ἠγερέθοντο**: descriptive impf., *cf.* A 25.

305. **ἡμεῖς δέ**: independent sent. explaining ὅτε κτλ. v. 303. — **ἀμφὶ περί**: *on both sides around, round about*. Such a spring is still shown at Aulis. —**κατὰ βωμούς**: *cf.* κατὰ στρατόν *etc.*, see on A 318; the numerous altars of the different tribes occupied considerable space. Evidently the Greeks had no temple there, or it would have been mentioned. As in the earliest times of their religion, the woods are their temples.

306. **τεληέσσας**: as A 315.

307. **πλατανίστῳ**: the *plane tree*, highly valued by the orientals, which often shades springs and streams. A fragment of this tree was shown as a holy relic in the temple of Artemis, in the time of Hadrian, see πλατάνου δὲ ἧς καὶ Ὅμηρος ἐν Ἰλιάδι ἐποιήσατο μνήμην, τὸ ἔτι τοῦ ξύλου περιὸν φυλάσσουσιν ἐν τῷ ναῷ, . . . δείκνυται δὲ καὶ

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ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφοινός,
σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωσδε,
βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν.
ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
ἔνθ' ὅ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου πάις ἀγκυλομήτεω·

ἡ πηγὴ παρ' ἣν ἡ πλάτανος ἐπεφύκει, καὶ ἐπὶ λόφου πλησίον τῆς Ἀγαμέμνονος σκηνῆς οὐδὸς χαλκοῦ Paus. ix. 19. 7.

308. **ἔνθα**: *then*, repeats the idea of *χθιζά τε κτλ.* v. 303. — **δράκων**: appositive asyndeton. — **δαφοινός**: *all blood red.* *δα* is a strengthening prefix as in *δάσκιος*, *δαψιλής*, equiv. to the prefix *ζα* which is found in *ζαής*, *ζάθεος*, *ζάκοτος*, *ζατρεφής*, *ζαφλεγής*. *Cf.* *φοινήεντα δράκοντα* M 202.

309. **Ὀλύμπιος**: see on A 353, *cf.* v. 324.

310. **βωμοῦ ὑπαΐξας**: *darting from under the altar.* — **ῥά**: points back to *εὖ γὰρ δὴ τόδε ἴδμεν.*

311. **νήπια τέκνα**: *tender children* (*fledglings*), *cf.* *μήτηρ* v. 313 of the *mother-bird;* the words of human relationship being used.

312. **ὑποπεπτηῶτες**: *crouched under*, *cf.* *κείμην πεπτηώς* ξ 354.

313. **ὀκτώ**: part of the wonder, since sparrows generally lay only four or five eggs. The numbers receive prominence since the interpretation of the omen rests only on the equal number of sparrows and years of war. *Cf.* Pharaoh's dream with its seven fat kine for seven years of plenty, and seven lean kine for seven years of famine, *Gen.* xli. — **μήτηρ, ἣ τέκε**: for the epexegesis, see § 1 *t*.

314. **ἐλεεινά**: cognate acc., adv. with *τετριγῶτας*. — **τετριγῶτας**: for the tense, see on v. 264.

315. **ἀμφεποτᾶτο ὀδυρομένη**: for the hiatus, see on v. 211. — **τέκνα**: obj. of the finite verb.

316. **ἐλελιξάμενος**: *coiling itself*, in order thus to strike the bird with greater force, *cf.* *κυάνεος ἐλέλικτο δράκων* Λ 39. — **ἀμφιαχυῖαν**: repeats concisely the verb and partic. of v. 315.

317. **κατὰ ἔφαγε**: *κατά* as in *κατήσθιε* v. 314, *κατακαίω*, *κατασβέννυμι*, *κατατήκω*.

318. **ἀρίζηλον**: neut. adj. as subst., *cf.* v. 204; pred. after *θῆκεν*. *Made this to be something very clear, i.e.* a sign from the gods. — **ὅς περ**: *the same* god *who.* — **ἔφηνεν**: equiv. to *ἧκε φόωσδε* v. 309.

319. **λᾶαν γάρ μιν ἔθηκε**: *made it a stone, turned it to stone;* as Zeus did men Ω 611 ff., and Poseidon did the

ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη.
ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
'τίπτ' ἄνεῳ ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεύς,
ὄψιμον ὀψιτέλεστον, ὅου κλέος οὔ ποτ' ὀλεῖται.
ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
ὣς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὖθι,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.'
κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγε μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὅ κεν ἄστυ μέγα Πριάμοιο ἕλωμεν."

Phaeacian ship ν 156 ff. *Cf.* fit lapis et superat serpentis imagine saxum Ovid. *Met.* xii. 23.

320. *Cf.* Ω 394. — **οἷον ἐτύχθη**: *what had happened;* excl. giving the contents and reason of θαυμάζομεν, *cf.* Ζεῦ πάτερ οὐ νεμεσίζῃ (*angry*) Ἄρει τάδε καρτερὰ ἔργα; | ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν Ε 758, Ρ 173.

321. **δεινὰ πέλωρα**: *dire portents*, the serpent with its deeds and its petrifaction. — **εἰσῆλθε**: followed by an acc. as πείνη (*famine*) δ' οὔ ποτε δῆμον ἐσέρχεται ο 407.

322. *Cf.* Α 109.

323. **ἄνεῳ ἐγένεσθε**: *became mute.*

324. **ἡμῖν**: emphatic. — **μέν**: μήν. — **τόδε**: obj., with τέρας μέγα as pred.

325. **ὄψιμον ὀψιτέλεστον**: for the repetition of ὀψέ, see § 1 *s*; for the asyndeton, *cf.* Α 99, § 2 *l*. — **ὅου κλέος**: because of the fulfilment of the prophecy. For the form ὅου, see on v. 518, § 17 *c*.

327 = v. 313. — This verse is repeated since the numeral adjs. are most important for the interpretation of the omen.

328. **πτολεμίξομεν**: Att. πολεμιοῦμεν, as from a γ-stem; see § 30 *k*. — **αὖθι**: *i.e.* before Ilios, like αὐτοῦ v. 237.

329. **τῷ δεκάτῳ**: the art. calls attention to this as the decisive year, *on that tenth*, "then, in the tenth year." *Cf.* ἔνθα μὲν εἰνάετες πολεμίζομεν υἷες Ἀχαιῶν, | τῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν | οἴκαδε σὺν νήεσσι ξ 240 f.

330 = Ξ 48, σ 271. — **τώς**: *thus*, as Γ 415; related to the more usual ὥς, as the Homeric τοί to οἱ, see § 24 *i*. — **τὰ . . . τελεῖται**: as β 176, ε 302, ν 178.

331. **ἄγε**: as interjection, with pl., see on Α 62.

332. **ἄστυ**: the πόλιν of v. 329. The poet's choice between the two words is often determined by the convenience of his verse, § 4 *c* f. Strictly ἄστυ is the city considered as made up of dwellings, while πόλις is the

ὣς ἔφατ᾽, Ἀργεῖοι δὲ μέγ᾽ ἴαχον, ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀυσάντων ὑπ᾽ Ἀχαιῶν,
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.
τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
"ὢ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὔ τι μέλει πολεμήια ἔργα.
πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;
ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ᾽ ἀνδρῶν
σπονδαί τ᾽ ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν·

city as the 'county seat,' the central point of the territory.

333. **ἀμφὶ δὲ** κτλ.: paratactic clause to express result, see § 3 *q*; *so that the ships resounded etc.* Parenthetical as Α 10, Γ 134, 410; *ἐπαινήσαντες* v. 335 refers not to Ἀχαιῶν v. 334 but to Ἀργεῖοι v. 333.

334 = Π 277.—**ἀυσάντων** κτλ.: *from the shout etc.* For the gen. see § 3 *f* γ.

335. **ἐπαινήσαντες**: adds the reason for the shout, *cf.* Θ 29, *ἐπίαχον υἷες Ἀχαιῶν* | *μῦθον ἀγασσάμενοι* Ι 50 f. —**Ὀδυσσῆος θείοιο**: standing verse-close, see §§ 1 *q*, 4 *c*.

Vs. 336–393. *Nestor's speech and Agamemnon's reply.*

336. **καί**: *also*, with reference to the preceding speakers. — **Γερήνιος**: so called from the Messenian town where Nestor was bred and which was his place of refuge when Heracles sacked Pylos. — **ἱππότα**: *ἱππότης, ἱππεύς, knight;* but he was not mounted on horseback like the latter *ἱππῆς*.

337. **ἀγοράασθε**: with lengthened initial vowel, see § 41 *g*. — This reproach, though addressed to all the Greeks, is directed only against those who sympathize with Thersites in their longing to return. Nestor speaks more vehemently than Odysseus who had prepared the way with arguments. — For the brief comparison, see § 2 *h*.

338. **πολεμήια ἔργα**: periphrasis for *πόλεμος*, see § 2 *s*; *cf.* *θαλάσσια ἔργα* ε 67.

339. **πῇ δὴ βήσεται**: a rhetorical question, *cf.* *Ἕκτορ, πῇ δή τοι μένος οἴχεται* Ε 472, Θ 229, Ν 219 f., Ω 201. "What will become of compacts if no one thinks of keeping them?" — **συνθεσίαι τε καὶ ὅρκια**: *i.e.* compacts sworn at sacrifices, here referring to the solemn sacrifice at Aulis. Hence Dido says non ego cum Danais Troianam exscindere gentem | Aulide iuravi Verg. *Aen.* iv. 425 f. Odysseus called it only an *ὑπόσχεσις*, v. 286. — **ἡμῖν**: ethical dat.

340. **ἐν πυρὶ** κτλ.: ironical wish in his indignation. "Let all be thrown into the flames, as worthless." — **ἐν πυρί**: *cf.* Ε 215, where the archer Pandaros, in vexation, vows to break his bow and throw it into the fire, as useless.

341 = Δ 159. — **σπονδαὶ ἄκρητοι**: *libations* to the gods *with unmixed* wine, see on Γ 270; although no wine was drunk unmixed with water. — **δεξιαί**: see on Α 54, *i.e.* pledges given by the right hand. — **ἐπέπιθμεν**: plpf. with-

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αὔτως γάρ ῥ᾽ ἐπέεσσ᾽ ἐριδαίνομεν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ᾽ ἐόντες.
᾽Ατρεΐδη, σὺ δ᾽ ἔθ᾽ ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
ἄρχευ᾽ ᾽Αργείοισι κατὰ κρατερὰς ὑσμίνας,
τούσδε δ᾽ ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν ᾽Αχαιῶν
νόσφιν βουλεύωσ᾽, ἄνυσις δ᾽ οὐκ ἔσσεται αὐτῶν,
πρὶν ῎Αργοσδ᾽ ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἤματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
᾽Αργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι᾽, ἐναίσιμα σήματα φαίνων.

out variable vowel, for *ἐπεποίθειμεν*, see § 31 *c*.

342. αὔτως: *without change, vainly*, *cf.* v. 138; explained by what follows. — **μῆχος**: *way of relief*, from this contest of words to come to deeds and the conquest of Troy.

344. ᾽Ατρεΐδη, σὺ δέ: as A 282. — **ἔτι**: const. with *ἄρχευε*. "In the future as in the past." — **ἔχων κτλ.**: *holding firmly to thy determination*, sc. to capture Troy. Here begins the direct exhortation to Agamemnon to seize again with decision the reins of his authority.

346. ἔα φθινύθειν: *let them perish!* — **ἕνα καὶ δύο**: for the idiomatic use of *καί*, *cf.* A 128, v. 303, Γ 363; see § 3 *s*. He intentionally depreciates the number of the renegades and mentions no names. — **᾽Αχαιῶν**: part. gen. with *τοί*.

347. νόσφιν βουλεύωσι: "*plan apart* from us, separating their cause from ours, like Thersites." — **ἄνυσις . . . αὐτῶν**: parenthetical, connected with the preceding by the antithesis between *βουλεύωσι* and *ἄνυσις*. — **αὐτῶν**: neut., of the plans (*βουλεύματα*) implied in *βουλεύωσι*.

348. πρὶν ἰέναι: depends on *βουλεύωσι*. For *πρίν, πρίν*, see on A 98. — **Διός**: by prolepsis connected with *γνώμεναι*, and supplied in thought for *ὑπόσχεσις*. For the gen. with *γνώμεναι*, *cf.* *ὡς γνῶ χωομένοιο* Δ 357, *γνωσόμεθ᾽ ἀλλήλων καὶ λώιον* ψ 109 *we shall know each other still better*.

349. εἴ τε, εἴ τε: indir. questions, as A 65. — **καὶ οὐκί**: *cf.* v. 238.

350. φημί: *maintain, assert.* — **οὖν**: *at all events*. This particle is not freq. in Homer; it occurs about 60 times in *Iliad* and *Odyssey*. — **κατανεῦσαι**: intr., *gave a promise*; see on A 514.

351. ἤματι τῷ ὅτε: closely connected, as a standing formula; as v. 743, Γ 189, Ε 210, Ζ 345. — **νηυσὶν ἐν ἔβαινον**: *cf.* vs. 510, 619; *῎Ιλιον εἰς εὔπωλον ἔβη κοίλης ἐνὶ νηυσίν* β 18, *ἐς Τροίην ἀναβήμεναι* α 210 *embark* and set sail *for Troy*, *῎Ιλιον εἰσανέβαινον* β 172.

352. ᾽Αργεῖοι: for the position, see § 1 *h*. — **φέροντες**: *cf.* v. 304.

353. ἀστράπτων: as if *ὅτι κατένευσε*

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τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
ἁπτέσθω ἧς νηός, ἐυσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ·
οὔ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·

Κρονίων had preceded; an anacoluthon caused by the intervening vs. 351 f. A more violent anacoluthon is Γ 211. — **ἐπιδέξια**: *on our right, i.e.* on the propitious side, *cf.* Μ 239 f., β 154. — **ἐναίσιμα**: its contrary is παραίσια Δ 381. — **φαίνων**: interpretation of ἀστράπτων, *cf.* Κρονίδης ἐνδέξια σήματα φαίνων | ἀστράπτει Ι 236 f., Ζεὺς δὲ μεγάλ' ἔκτυπε σήματα φαίνων φ 413. For the chiastic order of words, *cf.* Α 443, 558 f.

355. **πρὶν** κτλ.: *i.e.* before the capture of Troy. The women and children of a captured city were treated as slaves, the men were killed; *cf.* ἐκ πόλιος (*sc.* of the Cicones) δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες | δασσάμεθα ι 41 f., πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα, | αὐτούς τε (the men) κτεῖνον ρ 433 f. — **τινά**: in a collective sense, referring to each individual, as is also Τρώων ἀλόχῳ.

356 = v. 590. — **τίσασθαι**: chiastic with κατακοιμηθῆναι, with which it is coincident. The Trojans shall be repaid, like for like. — **Ἑλένης ὁρμήματα** κτλ.: *the longings and sighs of Helen, i.e.* those which she felt and uttered. The poet attributes to Nestor a knowledge of Helen's repentance (see on Γ 173) and earnest longing to return to Greece (see Γ 139 f., and Helen's words ἤδη μοι κραδίη τέτραπτο νέεσθαι | ἂψ οἰκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη | δῶχ', ὅτε μ' ἤγαγ' ἐκεῖσε φίλης ἀπὸ πατρίδος αἴης δ 260 ff.). Paris is everywhere in Homer held chiefly responsible for Helen's fault, although she followed him willingly; no unattractive picture of her is presented. Vergil (*Aen.* vi. 511 ff.) represents Helen in a much more unpleasant light.

357. **ἐκπάγλως**: as v. 223, *cf.* αἰνῶς Γ 158.

358. **ἁπτέσθω ἧς νηός**: *cf.* v. 171; in a threatening tone. "Only let him prepare to depart! Instead of returning as he wishes, before the rest, he will find death here, before the rest." For the imv., *cf.* Α 302, Ζ 143, Θ 18. — **ἐυσσέλμοιο** κτλ.: as v. 170.

359. **ὄφρα**: *in order that;* of the natural consequence to be expected. — **θάνατον**: *i.e.* the punishment of death. — **πότμον**: *cf.* μεθ' Ἕκτορα πότμος ἑτοῖμος Σ 96 *after* thou hast killed *Hector, death is ready for thee,* θάνον καὶ πότμον ἐπέσπον λ 389.

360. **ἄναξ**: Nestor turns to Agamemnon. — **πείθεό τ' ἄλλῳ**: this is the leading thought, as is shown by what follows, while εὖ μήδεο recapitulates vs. 344 f. "As thou must plan wisely thyself, so also follow another's advice." *Cf.* Ι 100 ff.

361. **ἀπόβλητον**: as Γ 65. For the

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κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.
εἰ δέ κεν ὣς ἔρξῃς καί τοι πείθωνται Ἀχαιοί,
γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·
γνώσεαι δ' ἢ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
"ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.

final syllable, long by position before a lost consonant, see § 41 *m*.

362. **κρῖνε**: *separate, i.e.* place in position separately, as v. 446. — **κατὰ φῦλα**: distributive, *by tribes*, the principal division of each Greek people, *cf.* v. 668. — **κατὰ φρήτρας**: *by clans*, to which the separate families belonged. — *Cf.* 'According to your tribes, ... according to the families thereof; and the family which the Lord shall take shall come by households.' *Joshua* vii. 14. — This verse suggests such a catalogue as follows, vs. 484 ff.

363. **ὡς φρήτρη** *κτλ.*: expression of reciprocity, instead of using *ἀλλήλοις*, *cf.* *οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσιν* α 313.

365. **ὅς τε λαῶν**: *sc.* *ἔῃσι*. The clause is rel., not interrogative.

366. **κατὰ σφέας**: *by themselves, separately*; *cf.* Α 271.

367. **ἢ καὶ θεσπεσίῃ**: *whether* thou hast failed not simply because of the inefficiency of his army, but *also by decree of the gods;* referring to vs. 111 ff. — **ἀλαπάξεις**: fut. since the success of this measure will not appear until in the future.

368. **ἤ**: *or only*, as the Eng. idiom requires to correspond to *καί* above.

369–393. *Agamemnon's speech. He calls them to battle.*

370. **ἦ μάν**: strong asseveration, *in very truth*. — **αὖτε**: *again*, "as often before." Agamemnon's praise is bestowed upon Nestor's whole speech.

371 = Δ 288, Η 132, Π 97, δ 341, η 311, ρ 132, σ 235, ω 376. — This appeal to the three chief divinities is made in the case of ardent wishes; generally, as here, fulfilment is not expected.

372. **συμφράδμονες**: equiv. to *σύμβουλοι*, *cf.* *φράσαι* Α 83.

373 f. = Δ 290 f.

374 = Ν 816. — **χερσὶν ὕπο**: for *ὑπό* with the dat., in its transition from local to causal sense, *cf.* v. 860; see § 3 *h* γ. — **ἁλοῦσα**: aor. to mark the capture of the city as the decisive moment, while *περθομένη* refers to the duration of the work of destruction, *cf.* Α 331.

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ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηι.
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,

375. **Κρονίδης Ζεύς**: closely connected, *cf.* A 502. The verses immediately following seem inconsistent with the confident expectation expressed vs. 412 ff. — For the complaint, *cf.* v. 111.

376. **ὅς**: as v. 275. — **μετά**: *into the midst of, cf.* A 222, 423. — **ἀπρήκτους**: *cf.* v. 121. — **βάλλει**: *casts, is wont to entangle in.*

377. **μαχησάμεθα**: *cf.* ἔριδι ξυνέηκε μάχεσθαι A 8. — **εἵνεκα κούρης**: here marks the insignificant occasion of the quarrel.

378. **ἦρχον**: const. with the partic., as Γ 447. — **χαλεπαίνων**: *i.e.* the quarrel.

379. **ἔς γε μίαν κτλ.**: *sc.* βουλήν, see on A 54; *i.e. agree in counsel*, the opposite of ἀμφὶς φράζεσθαι, *cf.* v. 14.

380. **οὐδ' ἠβαιόν**: *not in the least.*

381 = T 275. — **δεῖπνον**: the principal meal of the day, no matter when it is taken, see § 2 *v*. The warriors would have no more food until night. A considerable part of the day had passed during the events narrated since v. 48. — **ξυνάγωμεν Ἄρηα**: *i.e.* begin the sharp contest, see on v. 426; *cf.* v. 440, A 8, Γ 70, ἔριδα ξυνάγοντες Ἄρηος Ξ 149, σύναγον κρατερὴν ὑσμίνην Π 764, Lat. committere proelium.

382. **τὶς**: collective. — **εὖ**: the anaphora is rhetorical, *cf.* ἐκ A 436 ff. — *Cf.* 'Arm, warriors, arm for fight! . . . let each | His adamantine coat gird well, and each | Fit well his helm, gripe fast his orbed shield.' Milton *Par. Lost* vi. 537 ff.

384. **ἅρματος ἀμφίς**: const. with ἰδών, *looking carefully about his chariot*, to see that all was in good condition. The principal idea is in the partic., not in the finite verb.

385. *Cf.* Σ 209. — **πανημέριοι**: as A 472. — **ὡς κρινώμεθα**: *that we may measure our strength.* — **στυγερῷ Ἄρηι**: dat. of interest, *i.e. in dread battle, cf.* μέλπεσθαι Ἄρηι H 241.

386. **μετέσσεται**: *shall be between, sc.* the conflicts; *cf.* μεταπαυσωλὴ πολέμοιο T 201, μεταπαυόμενοι δὲ μάχοντο P 373.

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εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσσιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
ἱδρώσει δέ τευ ἵππος ἐΰξοον ἅρμα τιταίνων.
ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς."
ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
προβλῆτι σκοπέλῳ· τὸν δ' οὔ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,

387. **μένος ἀνδρῶν**: for the periphrasis, *cf.* v. 851, Γ 105; see § 2 *s*.

388. **τεῦ**: Att. *τινός*, *many a one's*. The strap of the shield ran over the left shoulder and under the right arm, *cf.* Ε 796, Ξ 404, Π 803, Σ 480, λ 610. The shield was so heavy that it needed support from the body as well as from the arm.

389. **ἀμφιβρότης**: *man-protecting*, *cf.* (*ἀσπίδα*) *ποδηνεκέα* Ο 646; *ἀμφί* is connected with *ἄμφω*, on both sides. Protecting "on left and right" Η 238, "above and below" Ζ 117, *cf.* *ἀμφηρεφέα* Α 45. — **χεῖρα**: *arm;* acc. of specification. — **καμεῖται**: *sc.* *τὶς* from *τεῦ*.

391. *Cf.* Α 549, Θ 10, Ο 348. — **ἐθέλοντα**: *inclined, ready.* — **νοήσω**: *perceive*, see § 2 *v*.

392. **μιμνάζειν**: obj. of *ἐθέλοντα*. A collateral form of *μένω*, *μίμνω*, see § 19 *a*. — **οὐ**: *by no means*, emphatic at the head of the clause, to contrast the following thought with the coward's expectation. — **οἱ**: pers. pron. instead of a dem. after the cond. rel. sent., as Γ 300, *cf.* Α 218.

393. **ἄρκιον**: *appointed, fated.* — "Nothing shall save him from death." — **κύνας** *κτλ.*: see on Α 4.

Vs. 394–440. *Breaking up of the assembly. The sacrifice.*

394. **ὡς ὅτε**: introduces a comparison, see § 2 *j*; *sc.* *ἰάχῃ*. — *Cf.* 'He scarce had finished when such murmur filled | Th' assembly, as when hollow rocks retain | The sound of blust'ring winds, which all night long | Had roused the sea,' *etc.* Milton *Par. Lost* ii. 284 ff.

395. **κινήσῃ**: for the subjv., *cf.* Α 80. *Sc.* *κῦμα* as obj.

396. **σκοπέλῳ**: locative, in part. appos. with *ἀκτῇ*, see on v. 145. — **κύματα ἀνέμων**: *i.e. waves roused by the winds; cf.* *ἕλκεϊ ὕδρου* v. 723, *φόβον Ἄρηος* v. 767, *νοῦσον Διός* ι 411 *disease sent by Zeus.*

397. **ὅτ' ἂν γένωνται**: *sc.* *ἄνεμοι*. This explains *παντοίων*, but the whole sent. is a picturesque decoration of the comparison, see § 2 *e*. — **ἔνθ' ἢ ἔνθα**: *in this direction or in that, cf.* vs. 90, 462, 476, 812.

398. **ὀρέοντο**: *they hastened away*, as Ψ 212. — **κατὰ νῆας**: *cf.* v. 47.

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κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἕλοντο.
ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
πίονα πενταέτηρον, ὑπερμενέι Κρονίωνι,
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

400. **ἔρεζε**: for the impf., see on ἀφίει A 25. — **θεῶν** κτλ.: *cf.* A 290. Each of the tribes offered sacrifices to its national god.

402. **βοῦν** κτλ.: as H 314. — **ἱέρευσεν**: *sc.* as he prepared a feast for the Gerontes. Kings generally sacrificed to Zeus, as their patron, as Θ 237 ff., ν 24; see on A 176. — **Ἀγαμέμνων**: in appos. with ὁ, see § 24 *k*.

403. **πενταέτηρον**: *i.e.* full grown; this age was thought to be the best for beef and pork, *cf.* H 315, τ 420, ξ 419. — **Κρονίωνι**: dat. of interest, *in his honor*, with ἱέρευσεν.

404. **γέροντας**: see on γερόντων v. 21. The following seem to be the members of the βουλή of v. 53.

405. **πρώτιστα**: Nestor has the first place in the regard of Agamemnon, vs. 20, 371 ff; Idomeneus, a high place, *cf.* Δ 257 ff., see on A 145. Idomeneus is also a great friend of Menelaus, *cf.* Γ 232.

406. **Αἴαντε**: see on v. 528. — **Τυδέος υἱόν**: Diomedes, king of Argos; see on v. 567.

408. **αὐτόματος**: *of his own accord;* he needed no invitation. He holds a special relation. — **βοὴν ἀγαθός**: an important element of influence in battle where trumpets were not used. This epith. is applied to Menelaus 25 times, to Diomedes 21 times; by way of exception to Telamonian Ajax O 249, P 102; to Hector N 123, O 671; to Priam's son Polites Ω 250. See § 1 *q*.

409. **ἀδελφεόν**: the subj. of the subord. clause is taken by anticipation (H. 878) as the obj. of the principal clause, *cf.* v. 348, Γ 192, E 85, γ 86, δ 832, 836, 'I know thee who thou art' St. Luke iv. 34. — The form ἀδελφός is not Homeric; κασίγνητος is found in Homer about twice as freq. as ἀδελφεός. — **ὡς ἐπονεῖτο**: *how busy he was* in preparing for the feast and the battle.

410. **περίστησαν**: 2d aor., *cf.* A 448. — **οὐλοχύτας** κτλ.: as A 449.

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"Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ᾽ ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,
Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ᾽ ἀμφ᾽ αὐτὸν ἑταῖροι
πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν."
ὣς ἔφατ᾽, οὐδ᾽ ἄρα πώ οἱ ἐπεκραίαινε Κρονίων,
ἀλλ᾽ ὅ γε δέκτο μὲν ἱρά, πόνον δ᾽ ἀλίαστον ὄφελλεν.

412. The first hemistich is found also Γ 298. — The different attributes are given without conjunctions, see § 2 *l*. — For the most freq. form of invocation of Zeus, see Γ 276. — The elated tone of the prayer results from the king's infatuation by the dream, *cf.* vs. 37 ff. — **κελαινεφές**: (for *κελαινο-νεφες*), since he appears in the dark thunder-cloud. — **αἰθέρι**: *cf.* Α 44, 195.

413. **ἐπί**: const. with *δῦναι*, *sc.* upon the battle. — **ἐπὶ κνέφας ἐλθεῖν**: *cf.* Α 475. — The infs. depend on *δός* implied in the invocation, *cf.* Γ 351, Ζεῦ πάτερ ἢ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν Η 179. The opt. follows in v. 418. — The wish reminds of Joshua's words: 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.' *Joshua* x. 12 f.

414. **πρηνές**: proleptic pred. after *κατὰ βαλέειν*, *cf.* *ῥωγαλέον* v. 417, *ἀλίαστον* v. 420.

415. **αἰθαλόεν**: the ceiling-timbers were blackened by the smoke from the fires and torches for which no adequate outlet was provided. The same epith. is applied to the ceiling of Odysseus, χ 239. — **πρῆσαι**: const. with the gen., like the allied *ἐμπλῆσαι*, as Ι 242, Π 81. — **θύρετρα**: the double door which with its decorations formed a principal ornament of the palace, *cf.* ρ 268.

416. **Ἑκτόρεον**: equiv. to *Ἕκτορος*, see on v. 20. — **χιτῶνα . . . δαΐξαι**: as Π 841. *Cf.* Γ 359.

417. **χαλκῷ**: *bronze, i.e. sword*; see on Α 236. So *χαλκός* is sometimes used for armor, as v. 578, *χαλκὸν ζώννυσθαι* Ψ 130. — **πολέες . . . ἑταῖροι**: as Θ 537. — **πολέες**: *πολλοί*, see § 20 *f*. — **ἀμφ᾽ αὐτόν**: *about himself*, as the chief personage.

418. **ὀδὰξ κτλ.**: *bite the dust*, in the last convulsive agony of death, *cf.* *πάντες ὀδὰξ ἕλον ἄσπετον οὖδας* χ 269, Λ 749, Ω 738, terram hostilem moriens petit ore cruento Verg. *Aen.* x. 489, humum semel ore momordit *ib.* xi. 418, arenas ore momordi Ovid *Met.* ix. 61. *Cf.* also the similar convulsive movement of the hand, *κόνιος δεδραγμένος αἱματοέσσης* Ν 393, *ὁ δ᾽ ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ* (*fist*) Ν 520. — **ὀδάξ**: equiv. to *τοῖς ὀδοῦσιν*, *cf.* *πύξ* Γ 237 *with the fist*, **λάξ** Ζ 65 *with the foot*; see § 38 *g*.

419. *Cf.* Γ 302. — **ἐπεκραίαινε**: *cf.* Α 455; coincident with *ἔφατο*.

420. **δέκτο**: 2d aor., see § 35. The opposite is in *ὁ δ᾽ οὐκ ἐμπάζετο ἱρῶν*

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αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον,
σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
“Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδέ τι δηρὸν
ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων

ι 553, *cf.* Θ 550 f. Zeus gave no sign of displeasure, hence it was inferred that he accepted the sacrifice. — **ὄφελλεν**: *i.e.* he gave them greater labor of war instead of giving them peace, *cf.* vs. 39 f.

421–424 = Α 458–461.

425. *Cf.* Α 462.

426. **Ἡφαίστοιο**: *i.e.* blazing fire, *cf.* *ταινύοντο* (*sc.* the pigs) *διὰ φλογὸς Ἡφαίστοιο* Ι 468. The god is put for his element; *cf.* *Ἄρης* for *πόλεμος* v. 381; *Ἀμφιτρίτη* for *θάλασσα* μ 97; *Ἀφροδίτη* for *ἔρως* χ 444; *Ἀχελῷος* for *ὕδωρ* Eur. *Bacch.* 625; *cf.* Vulcanum spargere tectis Verg. *Aen.* vii. 77; *Liber* and *Bacchus* for *vinum* Hor. *Carm.* iii. 16. 34, *Serm.* i. 4. 89; *Venus* for *amor id.* *Carm.* i. 27. 14; *Neptunus* for *mare id.* *Epod.* 17. 55.

427–432 = Α 464–469.

433. *Cf.* γ 474. — **τοῖς**: see on Α 68.

434 = Ι 96, 163, 677, 697, Κ 103, Τ 146, 199, λ 397, ω 121.

435. *Cf.* γ 240. — **μηκέτι** *κτλ.*: *no longer now let us talk here for a long time.* Nestor wished to prevent the conversation that generally followed a feast. He agrees with Agamemnon, vs. 331 ff., in calling for action. — **μηδέ τι**: *and by no means.*

436. **ἀμβαλλώμεθα**: *cf.* *ἀνάβλησις* v. 380. — **δή**: *now.* — **θεός**: Zeus. — **ἐγγυαλίζει**: *gives into our hands,* in so far as the Dream directed the immediate preparation for battle.

437. **ἄγε**: here only in Homer with 3d pers. imv. — **κήρυκες**: *i.e.* Agamemnon's, as vs. 50, 442. — **Ἀχαιῶν**: const. with *λαόν*, as v. 163.

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λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα."
  ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
πάντες ἐυπλεκέες, ἑκατόμβοιος δὲ ἕκαστος·
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν

439. ἡμεῖς: *i.e.* the princes who are named vs. 405 ff. — **ἀθρόοι ὧδε**: *assembled as we are.*

440. θᾶσσον: *the quicker.* — **ἐγείρομεν** κτλ.: *cf.* v. 381; as Δ 352, Θ 531, Σ 304, Τ 237.

Vs. **441–483.** *The army goes forth to fight.*

441 = Ψ 895.

442–444. *Cf.* vs. 50–52, β 6–8.

442 = Ψ 39, *cf.* Τ 69. — **αὐτίκα**: asyndetic, see § 2 *n.*

445. οἱ δ' ἀμφ' Ἀτρεΐωνα: the son of Atreus is included; *cf.* Γ 146, Ζ 436 f., Ι 81, Μ 139, Ο 301, γ 163, θ 502, χ 281.

446. κρίνοντες: following Nestor's advice, v. 362. — **μετὰ δέ**: *but among them,* as v. 477. She is unseen, as τ 33. So Apollo leads the Trojans forward, *εἱμένος ὤμοιιν νεφέλην* Ο 308 *with a cloud wrapped about his shoulders.* See on Α 198. — **Ἀθήνη**: *sc.* *θῦνε*, which is taken up by *διέσσυτο* v. 450.

447. αἰγίδα: as goddess of war (on Α 206), Athena wears the Aegis of Zeus to inspire terror, as Ε 738, Σ 204, Φ 400, χ 297. The Aegis was a symbol of the thunder cloud, just as the Gorgon's head upon it represented the thunder storm. This is worn by Athena regularly in works of art. — **ἀγήραον** κτλ.: epexegetical of *ἐρίτιμον*. *ἀγήραος* is always associated by Homer with *ἀθάνατος*, and elsewhere in the poems is used only of persons, (excepting the gold and silver dogs that guard the palace of the king of the Phaeacians, η 94).

448. τῆς: *from which.* Const. with *ἠερέθονται*. — The pres. is used of a divine and unchanging quality, *cf.* κ 350.

449. ἐυπλεκέες: evidently the art of drawing gold into thin threads was known in the Homeric period. — **ἑκατόμβοιος**: *worth a hundred oxen; cf.* v. 649 for the round number. Cattle formed the standard of value in those times, *cf.* Ζ 236, Φ 79, Ψ 703, 705, 885, α 431. Coined money was unknown.

450. παιφάσσουσα: *cf.* *ἐκπαιφάσσειν* Ε 803.

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ὀτρύνουσ᾽ ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ᾽ ἄφαρ πόλεμος γλυκίων γένετ᾽ ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
ἠύτε πῦρ ἀίδηλον ἐπιφλέγει ἄσπετον ὕλην
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,
ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι᾽ αἰθέρος οὐρανὸν ἷκεν.
τῶν δ᾽, ὥς τ᾽ ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,

451. **ἐν ὦρσεν**: *cf.* *τῇσι δὲ γόον πάσῃσιν ἐνῶρσεν* Z 499, *ἀνάλκιδα φύζαν ἐνόρσας* O 62.

452 = Λ 12, Ξ 152. — **καρδίῃ**: in partitive appos. with *ἑκάστῳ*, *cf.* *Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ᾽ ἑκάστῳ | καρδίῃ κτλ.* Λ 11 f.; see § 1 *v.* *καρδίη* is found in Homer only in this verse, elsewhere *κραδίη*, as v. 171; see § 13.

453 f. = Λ 13 f.

455–483. *Six splendid comparisons, each of which progressively gives prominence to a new point:* (1) *the gleam of their armor*, vs. 455–458; (2) *their noisy tumult*, vs. 459–466; (3) *their multitude*, vs. 467 f.; (4) *their eagerness for the fray*, vs. 469–473; (5) *their marshalling leaders*, vs. 474–479; (6) *Agamemnon as commander-in-chief*, vs. 480–483. See § 2 *g*.

455. **ἠύτε**: as v. 87. — **ἀίδηλον**: *destructive;* from root ϝιδ-, as Ἀίδης. — **ἄσπετον**: *sc.* in extent, essential for the comparison since the extent of the fire is a condition of its brightness as seen at a distance

456. **ἕκαθεν**: *from afar*, where the poet chooses his station with the men who are looking on; *cf.* *ἕκαθεν δέ τε γίγνετ᾽ ἀκουή* Π 634 *and the sound is heard from afar*, *κλισίηθεν ἀκούσας* Λ 603 *hearing from his tent*, α 328.

457. **τῶν**: *of these*, limits *χαλκοῦ*. — **ἐρχομένων**: *as they were going forth.* — **θεσπεσίοιο**: because of the throng.

458. **δι᾽ αἰθέρος**: *i.e.* reaches through the aether to the home of the gods, *cf.* on A 195, *ἠχὴ δ᾽ ἀμφοτέρων ἵκετ᾽ αἰθέρα καὶ Διὸς αὐγάς* N 837, (*ὀρυμαγδὸς*) *χάλκεον οὐρανὸν ἷκε δι᾽ αἰθέρος* P 425.

459. **τῶν**: prepares the way for the leading clause; it is taken up by *τῶν* v. 464, as *τούς* v. 474 is taken up by *τούς* v. 476; *cf.* M 278, 287, Π 633, 635. — **ἔθνεα**: *cf.* v. 87.

460 = O 692. — **χηνῶν**: the specializing of *ὀρνίθων* forms a concrete picture, of which the definite local designation forms a part, *cf.* quales Eurotae progignunt flumina myrtus Catull. 64. 89, nemora inter Cresia Verg. *Aen.* iv. 70 of a doe, saltusque Dictaeos *ib.* iv. 72 f. — **κύκνων**: *cf.* ceu quondam nivei liquida inter nubila cycni Verg. *Aen.* vii. 699.

461. **Ἀσίῳ**: for the use of the adj.,

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ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών,
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.
ἠύτε μυιάων ἁδινάων ἔθνεα πολλά,
αἵ τε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν
ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,

cf. *ἐν λειμῶνι Σκαμανδρίῳ* v. 467, Asia prata Verg. *Georg.* i. 383, quales sub nubibus atris | Strymoniae dant signa grues *id.* *Aen.* x. 264 f. — From this plain of Lydia south of Mt. Tmolus, the name of Asia spread to the Persian Empire and finally over the whole continent; as *Europe* at first was only the Boeotian plain.

462. **ἔνθα** *κτλ.*: *to this side or to that*, *cf.* v. 397. — **ἀγαλλόμενα** *κτλ.*: lit. *delighting with their wings*, *i.e.* *with joyous play of their wings.*

463. **κλαγγηδὸν προκαθιζόντων**: *settling* (*forward*) *with loud cries*, referring to *ὀρνίθων* v. 459. The flocks with incessant noise fly on again and again to settle in another spot, and the last birds to reach the ground take their places in front of the rest. — **σμαραγεῖ δέ**: for the parataxis, see on v. 210.

464 = v. 91.

465. **πεδίον**: the plain between the camp and the city. — **προχέοντο**: *cf.* 'Saw what numbers numberless | The city gates outpour'd, light-arm'd troops' *etc.* Milton *Par. Regained* iii. 310 f. — **Σκαμάνδριον**: *σκ* here does not make position, *cf.* vs. 634, 824; see § 41 *i* *ε*. — **ὑπό**: adv., explained by the following ablatival gen. *ποδῶν*, *cf.* *ὑπὸ δὲ κτύπος ὤρνυτο ποσσὶν* | *ἀνδρῶν* T 363 f.

466. **αὐτῶν** *κτλ.*: *of both themselves and their horses*, *cf.* v. 762; this limits *ποδῶν*.

467 f. The third comparison is closely connected with the preceding. — **ἔσταν**: *halted*, *stopped*, as they came to the field of battle. For the aor., see on v. 94.

468. **ὥρῃ**: *in the season*, *i.e.* in spring.

469. **ἠύτε** *κτλ.*: protasis to *τόσσοι κτλ.* v. 472. For the omission of the verb in the first member of a comparison, *cf.* Ω 42 f. — **μυιάων**: the fly has elsewhere also the character of an impudent, eager insect, *cf.* *καί οἱ μυίης θάρσος ἐνὶ στήθεσσιν ἔθηκεν.* P 570, Δ 131; for *κυνάμυια* Φ 394, see on A 159. — **ἁδινάων ἔθνεα**: *cf.* v. 87.

470. **ἠλάσκουσιν**: *always hover about.*

471 = Π 643. — **ὅτε** *κτλ.*: explains *ὥρῃ ἐν εἰαρινῇ*, *cf.* *ὥρῃ κτλ. ὅτε ἤματα μακρὰ πέλονται* σ 367. — **τέ**: marks the close connection of the clauses; see § 3 *o*.

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τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἵσταντο διαρραῖσαι μεμαῶτες.
τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν,
ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἠύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

472. **ἐπὶ Τρώεσσι**: to battle *against the Trojans*. For *ἐπί* with the dat., implying hostility, see § 3 *h β*.

473. **ἵσταντο**: *were taking their positions*.—**διαρραῖσαι**: *sc.* Τρῶας, *cf.* Λ 713, Ρ 727.

474. **πλατέα**: standing epith., *broad, wide-feeding*; in contrast with 'huddling' sheep. — **αἰπόλοι ἄνδρες**: *cf.* *βασιλῆι ἀνδρί* Γ 170, *ἄνδρες στρατηγοί, ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί Acts* xxiii. 1.

475. **διακρίνωσιν**: *separate;* subjv. of a general supposition, *cf.* Α 554, Ε 161, Ι 323, Κ 486. — **νομῷ**: dat. of place. — **μιγέωσιν**: *sc. αἰπόλια αἰγῶν* as subj.

476. **διεκόσμεον**: *cf.* *διακοσμηθεῖμεν* v. 126, *διὰ τρίχα κοσμηθέντες* v. 655.

477. **ἰέναι**: for the inf., *cf.* *μάχεσθαι* Α 8. — **μετά**: adv. as v. 446.

478. **Διὶ** *κτλ.*: Agamemnon combines the majesty of Zeus with the grace of Ares. These characteristics of the gods seem known to the hearers from works of art. *Cf.* Γ 167 ff. Homeric comparisons of men with gods are generally indefinite, not specifying a particular feature.

479. For the chiasmus, *cf.* Α 443, 558 f., Γ 51, 103 f., 179; see § 2 *o*. — **ζώνην**: *waist*.

480. **βοῦς**: made more definite by its appos. *ταῦρος*, see § 1 *u*. — **ἀγέληφι**: *in the herd*. For the ending, see § 15 *a*. — **μέγα**: *far*, see on Α 78. — **ἔπλετο**: gnomic aor., freq. in comparisons; *cf.* Α 418. — For the comparison of a hero to a brute, *cf.* Γ 196 (Odysseus compared to a ram), Δ 253 and Ν 471 (Idomeneus, to a wild boar), Ε 782 (the Argives, to lions), Λ 558 (Ajax, to a stubborn ass), Ρ 281 (Ajax, to a boar), Ρ 570 (Hector has a fly's audacity).

481. **γάρ τε**: always connected, like n a m q u e.

482. **τοῖον**: *such a one*, sums up the characteristics which have been mentioned. In spite of v. 419, Zeus sustains the royal honor which he himself had granted (on Α 176).

483. **ἐκπρεπέα**: in appos. with *τοῖον*. — **ἔξοχον**: elsewhere followed by the gen. (as Γ 227), except φ 266.

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CATALOGUE OF THE SHIPS.

ἔσπετε νῦν μοι, μοῦσαι, Ὀλύμπια δώματ᾽ ἔχουσαι,
ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
οἵ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ᾽ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ᾽ ὀνομήνω,
οὐδ᾽ εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ᾽ εἶεν,
φωνὴ δ᾽ ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο

THE CATALOGUE OF THE SHIPS.

Vs. 484–785. *The forces of the Achaeans.*

484–493. *Prooemium: Invocation of the Muses.*

484 = Λ 218, Ξ 508, Π 112.—Solemn invocation of the muses where a faithful memory is needed for telling the story, or where the theme taxes the poet's powers. *Cf.* ἄειδε θεά Α 1, ἄνδρα μοι ἔννεπε μοῦσα α 1, pandite nunc Helicona, deae, cantusque movete, | . . . et meministis enim, divae, et memorare potestis; | ad nos vix tenuis famae perlabitur aura, Verg. *Aen.* vii. 641, 645 f.—For the repetition of the invocation, *cf.* 'Descend from Heaven, Urania' Milton *Par. Lost* vii. 1.—**νῦν**: *now*, closely connecting what follows with the advance of the Achaeans that has been described, vs. 455–483.—**μοῦσαι**: pl. as v. 594. Homer does not know the name of any muse, and has their number as nine only ω 60. The muses could not be assigned to different arts and sciences before these arts and sciences existed.—For the rhyme between the words before the caesura and the close of the verse, *cf.* Γ 133; see § 2 *a*.

485. **πάρεστε**: *sc.* πᾶσιν from πάντα.—This verse and the next following are parenthetical.—*Cf.* 'Say first, for Heav'n hides nothing from thy view, | Nor the deep tract of Hell' *etc.* Milton *Par. Lost* i. 27.

486. **ἡμεῖς**: *we singers.*—**κλέος**: *report*, "what people say," the *saga*, in contrast with ἴδμεν.—**ἀκούομεν**: *we hear*; equiv. to *we have heard*, as in the Eng. idiom.

487. *Cf.* v. 760.

488. *Cf.* δ 240, λ 328, 517.—**πληθύν**: as v. 143.—**ἂν μυθήσομαι**: for the subjv. with ἄν, *cf.* Α 137, 139, Γ 54; see § 3 *b*.

489. **οὐδ᾽ εἰ**: *not even if.*—*Cf.* non ego cuncta meis amplecti versibus opto, | non, mihi si linguae centum sint, oraque centum, | ferrea vox Verg. *Georg.* ii. 42 f., *Aen.* vi. 625, si vox infragilis, pectus mihi firmius aere, | pluraque cum linguis pluribus ora forent Ovid *Trist.* i. 5. 53 f.

490. **χάλκεον**: epith. of strength and firmness; *cf.* Ε 785, where Stentor is χαλκεόφωνος.—**ἦτορ**: *i.e.* lungs.

491 f. This thought is hard to reconcile with the preceding, which notes the physical impossibility of rehearsing the names of so great a

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θυγατέρες, μνησαίατ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήιτος ἦρχον

multitude. — **Ὀλυμπιάδες**: not a patronymic here, but a mere adj. of connection, *cf.* Οὐρανίωνες A 570; the muses are Ὀλύμπια δώματ' ἔχουσαι v. 484; see § 21 *a*. — **Διὸς** κτλ.: *cf.* v. 598, θεὰ [μοῦσα] θύγατερ Διός α 10. The mother, according to the later myth, was Mnemosyne (*Memory*).

492. **ὑπὸ Ἴλιον**: see on v. 216.

493. This verse promises something different from v. 487. — **ἀρχοὺς αὖ**: in contrast with πληθύν v. 488. — **προπάσας**: *all together;* as the poet adds a statement of the number of the ships to the names of the leaders of each people.

494 ff. The Catalogue seems to be prepared for an account of the mustering of the Greeks at Aulis and the embarcation thence (*cf.* v. 509 f.), and to have been inserted here with divers alterations. We expect here an account of the forces, not of the ships.

The nations, their leaders, and the number of their ships are enumerated in a definite geographical order, in three principal divisions: I. (*a*) The main land of Greece south of Thermopylae; (*b*) middle and southern Greece with the islands immediately adjoining. 16 contingents. (Vs. 494–644.) II. Insular Greece, from Crete to Calydnae. 4 contingents. (Vs. 645–680.) III. Thessalian Greece, from Mts. Oeta and Othrys on the south, to Olympus on the north. 9 contingents. (Vs. 681–759.) — The Greeks valued this list highly, because of its geographical and statistical information. It was their 'Domesday Book.' They looked upon it as a part of history, a versified geography and gazetteer. They appealed to it to settle disputed questions, and the charge of interpolating verses in it was like a charge of falsifying public records. The geographer Strabo bases upon it his account of Greece.

The poet evidently desires to represent this expedition as a great national undertaking. He enumerates even those nations which from their inland position were not likely to have had anything to do with such a war, *e.g.* the Arcadians (vs. 603–614), who are not mentioned in the rest of the *Iliad* as taking part in the battles on the plain of Troy. The poet does not seem to exalt one nation at the expense of another, either here or in the other parts of the *Iliad*. A bard wandering from country to country would acquire a wealth of geographical information, but would form no strong local attachments.

The Achaean ships number in all 1186. The number of men on each ship is stated for only two contingents: each Boeotian ship carried 120 men (v. 510); each of the ships of Philoctetes brought 50 men (v. 719). The ships of Achilles also brought each 50 men (Π 170). From the average of the two numbers given for the Boeotians and the ships of Philoctetes, the ancients reckoned the whole number of Achaeans before Troy as about 100,000 (*cf.* Thuc. i. 10. 33 f.). Others reckoned the ships roundly as 1200, assigned 100 men to

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'Αρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
οἵ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,

each ship, and thus estimated the whole number of Achaeans as 120,000.—Ἑλλάς and the Ἕλληνες are restricted to a part of Thessaly, vs. 683 f. The Dorians and Ionians are not mentioned. No Greek colonies are known, whether in Asia Minor, in Sicily and the West, or elsewhere. The names Peloponnesus, Attica, Eleusis, Megara, Delphi, Olympia and Pisa, do not appear. Thus this catalogue seems to have been composed before the Dorian migration into Peloponnesus, and the sending forth of colonies to Asia Minor *etc.*

494–644. I. *Greece south of Thermopylae, with the adjoining islands.*

494–558. *Boeotia, Phocis, Locris, Euboea, Athens, Salamis.* The enumeration proceeds from Boeotia in a northerly direction, then to the east, then southward, and so to the west, around Boeotia. Seven contingents; 262 ships.

The poet begins with Boeotia, prob. because the fleet collected at Aulis (v. 303). Because of this beginning, the ancients gave the name Βοιωτία or Βοιωτεία to the catalogue of the ships.

494–510. *Boeotia.* This document presents a distribution of the Greeks such as existed after the Trojan war. Acc. to Thuc. i. 12, the Boeotians lived in Thessaly until sixty years after the fall of Troy. See on v. 507. More towns are mentioned in Boeotia than elsewhere. This last fact may indicate not a Boeotian poet, but the extent of the culture and history of the country. Thebes is not mentioned; see on v. 505.

494 f. μέν: correl. with δέ 511.—The five leaders are all mentioned elsewhere: the two first, Ξ 487, P 601 ff.; the other three were killed: Arcesilaus by Hector (O 329), Prothoënor by Pulydamas (Ξ 450), Clonius by Agenor (O 340).

496. οἵ τε: refers to Βοιωτῶν, resumed in τῶν v. 509.—**Ὑρίην**: not far from Tanagra and Aulis.—**Αὐλίδα**: where the Achaean forces gathered before setting sail for Troy; see on v. 339.

498. Θέσπειαν: without conj. to connect it with the preceding, in order to mark the beginning of a new series, as vs. 501 f., 560 f., 647, 739. Only the plur. of this word is used by later writers, as for Πλάταιαν v. 504; but Herodotus has the sing. of both, viii. 50. See § 19 *j.*—The town lay at the foot of Mt. Helicon. Thespiae and Platea were the only Boeotian cities to refuse 'earth and water' to Xerxes.—**Γραῖαν**: near Oropus. From this is derived the later name Γραικοί.—**εὐρύχορον**: generally of cities (*with broad squares for the choral dance*), as here. Even now in Greece the villagers assemble on the public square for their dances.—Freq. in Homer are three substs. so placed in a verse that but one has an adj., and this adj. with its noun fills the second half of the verse; *cf.* vs. 497, 502, 532, 561, 582, 606, 647, 739, *etc.*—**Μυκαλησσόν**: on the road from Thebes to Chalcis.

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οἵ τ' ἀμφ' Ἅρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
οἵ τ' Ἐλεῶν' εἶχον ἠδ' Ὕλην καὶ Πετεῶνα,
Ὠκαλέην Μεδεῶνά τ', ἐυκτίμενον πτολίεθρον,
Κώπας Εὔτρησίν τε πολυτρήρωνά τε Θίσβην,
οἵ τε Κορώνειαν καὶ ποιήενθ' Ἁλίαρτον,
οἵ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντα νέμοντο,
οἵ θ' Ὑποθήβας εἶχον, ἐυκτίμενον πτολίεθρον,
Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν
Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.

499. **ἀμφὶ ἐνέμοντο**: *dwelt about, inhabited; cf.* vs. 521, 574, 585, 634, *etc.* — **Ἅρμα**: near Mycalessus. Here Amphiaraus (the chief hero of the expedition against Seven-gated Thebes) and his chariot sank into the earth.

500. **Ὕλην**: on a hight by lake Copaïs; *cf.* ὅς ῥ' ἐν Ὕλῃ ναίεσκε . . . | λίμνῃ κεκλιμένος Κηφισίδι Ε 708 f.

502. **Κώπας**: this town gave its name to the lake on which it lay. — **Θίσβην**: between Mt. Helicon and the Corinthian Gulf, not far from the coast. In the holes of the cliffs there, many wild doves now build their nests. *Cf.* ἡ δὲ Θίσβη Θίσβαι νῦν λέγονται . . . ἐπίνειον (*roadstead*) δ' ἔχει πετρῶδες περιστερῶν μεστόν Strabo ix. 411. Shakspere's 'Thisbe' was named for the nymph of this place.

503. **ποιήεντα**: here fem., an adj. of two endings; *cf.* ἠμαθόεντος v. 77 and note, ἀμπελόεντα v. 561.

504. **τέ**: for the vowel remaining short before two consonants, see § 41 *i, β.* — **Γλίσαντα**: at the foot of Mt. Hypatus. The decisive battle between the Epigoni and Thebans was said to have been fought there.

505. **Ὑποθήβας**: *Lower Thebes*, which lay on the plain; in distinction from Seven-gated Thebes with the Cadmeian citadel which was destroyed in the second Argive invasion by Diomed and his associates (*cf.* Δ 406 ff.), and does not seem to have been rebuilt in the Homeric time.

506. **Ὀγχηστόν**: on Lake Copaïs, in the district of Haliartus. It was the chief seat in Boeotia of the worship of Poseidon, whose temple stood on the hight of bare rocks near the lake. In early times, it was the seat of an Amphictyonic league. — **ἄλσος**: *sacred grove;* in appos. with Ὀγχηστόν, *cf.* vs. 592, 696. The name was often applied to a sacred precinct even when no grove of trees existed.

507. **Ἄρνην**: to be distinguished from the Thessalian town of the same name, which was the old home of the Boeotians, and gave to this town its name. *Cf.* Βοιωτοί τε γὰρ οἱ νῦν ἑξηκοστῷ ἔτει μετὰ Ἰλίου ἅλωσιν ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν μὲν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκισαν (ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ' ὧν καὶ ἐς Ἴλιον ἐστράτευσαν, Thuc. i. 12. 6 ff.

508. **Ἀνθηδόνα**: on the Euripus,

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τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἑκάστῃ
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.
οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,
οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζεΐδαο,
παρθένος αἰδοίη, ὑπερώιον εἰσαναβᾶσα,
Ἄρηι κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ.
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
αὐτὰρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,

about seven miles from Chalcis (v. 537). — **ἐσχατόωσαν**: *at the extremity of the land*, *cf.* v. 616.

509. **νέες κίον**: *cf.* νηὸς ἰούσης A 482. — **ἐν δὲ ἑκάστῃ βαῖνον**: *in each were sailing*, *sc.* from Aulis; see on vs. 494 ff.

510. **βαῖνον**: *cf.* vs. 351, 611, 619. — **ἑκατὸν κτλ.**: prob. an unusually large number.

511–516. *Orchomenus.*

511. **Ὀρχομενόν**: the rich capital of the famous empire of the Minyae; called Μινύειον in distinction from the Arcadian city (v. 605). Its wealth is mentioned in the same connection as that of Aegyptian Thebes (I 381). Agamemnon in Hades (λ 457 ff.) asks Odysseus whether he had heard of his son Orestes at Orchomenus or Pylus. The so-called 'Treasury of Minyas' at Orchomenus resembles the subterranean structures of Mycenae (see on v. 569). Orchomenus was famous for its worship of the Graces, who were said to have been first worshipped there. Both Orchomenus and Aspledon (a small town) lay near Lake Copaïs, on the left bank of the Boeotian Cephisus (see on v. 522), on the fertile plain of Boeotia. The realm of the Minyae did not become Boeotian until later.

512. **ἦρχε**: sing., although two personal subjs. follow. *Cf.* vs. 563, 650, 830, 842, 844, 858, 862, 876. See H. 607. The second subj., in many cases, seems to be added as an after thought. — **Ἀσκάλαφος, Ἰάλμενος**: mentioned among the guards of the Achaean camp, I 82. Ascalaphus was slain by Deïphobus, N 518 ff., O 111 f.

513. **δόμῳ**: local, *in the house.* — **Ἄκτορος**: Astyoche's father.

514. **ὑπερώιον**: this served as the sleeping-chamber for the women, *cf.* α 328, β 358.

515. **Ἄρηι**: she bore *to Ares.* For the dat., *cf.* v. 658. Ares was the national god of the warlike Minyae. For the long first syllable of Ἄρηι *cf.* v. 767, Ἀπόλλωνος A 14.

516 = vs. 680, 733; *cf.* 602. — **τοῖς**: const. with the verb; τῶν might have been used with νέες, see § 3 *g*.

517–526. *The Phocians.* These also may be supposed to have fitted out their fleet on the Euripus.

517. **Σχεδίος**: dwelt at Panopeus; he was slain by Hector, P 306 ff. — **Ἐπίστροφος**: mentioned only here.

518. **Ἰφίτου**: for this traditional

οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
Κρῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
οἵ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἵ τ' ἄρα πὰρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἵ τε Λίλαιαν ἔχον πηγῇς ἔπι Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
οἱ μὲν Φωκήων στίχας ἵστασαν ἀμφιέποντες,
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.
Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,

form, the metre indicates the truer form to be Ἰφίτοο, with the last syllable lengthened before the μ (§ 41 *l*). *Cf.* ὅου (ὅο) v. 325, Ἀσκληπιοῦ (Ἀσκληπιόο) v. 731. See § 17 *c*. Iphitus son of Naubolus was on the Argonautic expedition, Apollon. Rhod. i. 207.

519. **Πυθῶνα**: metaplastic acc. of Πυθώ, *cf.* Πυθοῖ I 405, Πυθῶδε λ 581. This was the later Delphi (Δελφοί), seat of the Pythian oracle. The epith. πετρήεσσαν is well deserved.

520. **Κρῖσαν**: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — **Δαυλίδα**: east of Delphi, on a hill; *cf.* Daulis quia in tumulo excelso sita est, nec scalis nec operibus capi poterat (*sc.* by the Romans) Livy xxxii. 18. — **Πανοπῆα**: burnt by the Persians under Xerxes (Hdt. viii. 35), as was also Daulis; and again destroyed by Archelaus, the general of Mithridates.

522. **ἄρα**: *further;* uniting the following to form a series with the preceding. *Cf.* vs. 584, 615, 716. — **Κηφισόν**: the Cephisus takes its rise near Lilaea, on the north slope of Mt. Parnassus; it flows with many windings through Phocis into Boeotia, and empties into Lake Copaïs.

524 = v. 747. *Cf.* v. 534 and note. — **ἅμα ἕποντο**: *accompanied.*

525. **οἱ μέν**: the two leaders mentioned v. 517. — **ἀμφιέποντες**: *busily.* For the use of the partic., see on ἰών A 138.

526. **Βοιωτῶν δ' ἔμπλην**: *next the Boeotians.* ἔμπλην is found only here in Homer; only twice elsewhere in this sense. — **ἐπ' ἀριστερά**: *to the left* of the Boeotians, in the line of the ships and in the line of battle. *Cf.* ἐπιδέξια v. 353.

527–535. *The Locrians.*

527. **Λοκρῶν**: both the Epicnemidian (north of Daphnus on the Euboean Sea) and the Opuntian (so named from Opus the capital, south of Daphnus) Locrians, which are not yet distinguished by Homer. The poet does not mention the Ozolian Locrians (on the Corinthian Gulf). — **Ὀϊλῆος**: gen of connection, with Αἴας. See G. 167, 1; H. 729 *a*, 730 *a*. *Cf.* Τελαμώνιος Αἴας, where the adj. is equiv. to a gen. — **ταχύς**: *cf.* celerem sequi Aiacem Hor. *Carm.* i. 15. 18. In the funeral games in honor of Patroclus, this Ajax runs a race with Odysseus and would have won the

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μείων, οὔ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς·
οἳ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλίαρόν τε
Βῆσσάν τε Σκάρφην τε καὶ Αὐγειὰς ἐρατεινὰς
Τάρφην τε Θρόνιόν τε Βοαγρίου ἀμφὶ ῥέεθρα.
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.
οἳ δ' Εὔβοιαν ἔχον μένεα πνείοντες Ἄβαντες,

prize, but Athena caused him to slip (Ψ 754 ff.). — He was shipwrecked and drowned on the voyage home from Troy (δ 499 ff.).

528. **Τελαμώνιος Αἴας**: *cf.* Α 138, vs. 557, 768. Throughout the battles of the *Iliad* the two Αἴαντε stand near each other and are often mentioned together; *cf.* v. 406, Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων Δ 285, Αἴαντε δύω, θεράποντες Ἄρηος Κ 228, Αἴαντες θοῦριν ἐπιειμένοι ἀλκήν Η 164.

529. **ὀλίγος**: *small*, like Att. μικρός which is rare in Homer. — **λινοθώρηξ**: as v. 830, *with linen doublet, i.e.* in a closely woven, thick linen jacket which came down only to the hips; while the χιτών in the common epith. χαλκοχίτωνες was cuirass and apron in one piece. The linen armor became more common in later times (see Xen. *An.* iv. 7. 15 of the Chalybes, τὸν λινοῦν θώρακα ὃς ἐπιχώριος ἦν αὐτοῖς Xen. *Cyr.* vi. 4. 2 of the Susians). This is suited to the leader of the Locrians who are described (Ν 713 ff.) as having no helmets, shields, or spears, but bows and arrows; but here Ajax is represented as excelling with the spear, and he has ἔντεα δαιδάλεα Ν 719.

530. **ἐκέκαστο**: *excelled;* from καίνυμαι (with stem καδ-). — **Πανέλληνας**: *the Pan-Hellenes* (*cf.* Παναχαιῶν v. 404), only here. This unites under one name the peoples of Northern Greece, as Ἀχαιούς is used of the peoples of Peloponnesus and the adjacent islands. *Cf.* καθ' Ἑλλάδα καὶ μέσον Ἄργος α 344 *through Hellas and the midst of Argos*, as including all Greece; 'from Dan to Beersheba' *Judges* xx. 1, 'from John O'Groat's to Land's End.'

531. **οἵ**: refers to Λοκρῶν v. 527. — **Κῦνον**: the harbor of Opus, made famous by Deucalion and Pyrrha. — **Ὀπόεντα**: the capital of the country, the native town of Achilles's friend Patroclus (Σ 326, Ψ 85).

532. **Σκάρφην**: near Thermopylae.

533. **Βοαγρίου**: this empties into the sea exactly opposite the northwest corner of Euboea.

534 = vs. 545, 630, 644, 710, 737, 759; *cf.* vs. 524, 556, 747.

535. **Λοκρῶν**: for its position at the beginning of the verse, see on οὐλομένην Α 2. — **πέρην**: *opposite*, not as v. 626. — **ἱερῆς**: as Α 366. The cult of Apollo and Artemis was esp. prominent there.

536–545. *The Euboeans.*

536. **μένεα πνείοντες**: as Γ 8, *cf.* μένος πνείοντες χ 203, πῦρ δ' ὀφθαλμοῖσι δεδορκώς τ 446, quae spirabat

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Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἱστίαιαν
Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
οἵ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον,
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἄβαντες ἕποντο θοοί, ὄπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῇσιν μελίῃσιν
θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσιν.

amores Hor. *Carm.* iv. 13. 19. *Breathing courage, i.e.* inspired with courage and fury. — **μένεα**: pl. because of the number of men; *cf.* Shakspere's 'Wherein hath Caesar thus deserved your loves' *Caesar* iii. 2. 241. — **πνείοντες**: Att. *πνέοντες, cf. ἐτελείετο* Α 5, *νεικείῃσι* Α 579. — **Ἄβαντες**: pre-Hellenic Thracians who from the Phocian town Abae migrated to Euboea, and gave to the island its earlier name. *Cf. τὴν πρὶν Ἀβαντίδα κίκλησκον θεοὶ αἰὲν ἐόντες, | τὴν τότ' ἐπώνυμον Εὔβοιαν βοὸς ὠνόμασεν Ζεύς* Hes. Frag. 3.

537. **Χαλκίδα**: the chief town of Euboea, on the strait of Euripus at its very narrowest part; separated from Boeotia by a channel so narrow that plans are making to blast away the rocks, in order to open the way for steamers of ordinary size. In the early times of Greek history, Chalcis exhausted its own strength by sending out colonies, — founding the first Greek settlement in the West (Cumae in Campania), and the first in Sicily (Naxos, about 735 B.C.), and sending so many colonies to the southern shore of Thrace as to give its name to the great promontory of Chalcidice. — **Εἰρετρίαν**: the later Eretria. The short quantity of *ε* before *τρ* is unusual in Homer, see § 41 *i.* — **πολυστάφυλον**: *cf. Εὐβοίης ἀμπελόεν πεδίον* Theognis 784, *πολὺν πιὼν Εὐβοϊκὸν οἶνον* Alexis Frag. 299. — **Ἱστίαιαν**: trisyllabic by synizesis; *cf. πόλιος* v. 811, *σχετλίη* Γ 414, see § 7 *a.* The city was founded by the Hestiaeans (*ἱστίη* Ion. for Att. *ἑστία*) who were crowded out of Thessaly by the Perrhaebians.

538. **Δίου**: on the Euboean Sea, south of Oreos.

539. **Κάρυστον**: famed for its marble and asbestos. The Persian fleet touched there on its way to Marathon, Hdt. vi. 99.

540. **αὖτε**: *cf. αὖ* vs. 618, 678. — **ὄζος Ἄρηος**: only metaphorical in Homer, *scion of Ares*, to denote bravery; *cf. θεράποντες Ἄρηος* v. 110. Elephenor was slain by Agenor, Δ 463 ff.

542. **ὄπιθεν κομόωντες**: see on v. 11; *cf.* (*Θησεὺς*) *ἐκείρατο δὲ* (in order to sacrifice his hair to Apollo) *τῆς κεφαλῆς τὰ πρόσθεν μόνον, ὥσπερ Ὅμηρος ἔφη τοὺς Ἄβαντας· καὶ τοῦτο τῆς κουρᾶς τὸ γένος Θησηὶς ὠνομάσθη δι' ἐκεῖνον* Plut. *Thes.* 5. — Mark the new thoughts added in this sent. by the adjs. without conjs.

543. **μελίῃσιν**: *i.e. ἐγχείῃσι*, since the shaft of the lance was of ash wood; *cf.* Cygnumque petit, nec fraxinus errat Ovid *Met.* xii. 122.

544. This verse is composed appar-

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τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐυκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,
κὰδ δ' ἐν Ἀθήνῃς εἷσεν, ἑῷ ἐν πίονι νηῷ·
ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται
κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.

ently of six spondees; see § 39 *c*. — **δηίων**: const. with *στήθεσσιν*.

546–558. *The Athenians and Salaminians.*

546. Ἀθήνας: the city here represents Attica. The promontory of Sunium (γ 278) and Marathon (η 80) are mentioned in the *Odyssey*. In the line of battle, the Athenians had the Pylians on their left and the Cephallenians on their right, *cf.* Δ 293 ff., 327 ff. They were not prominent in the conflicts, but are mentioned N 196, 689, O 337. — **ἐυκτίμενον**: *cf.* 'Where on the Aegean shore a city stands | *Built nobly*, pure the air, and light the soil; | Athens, the eye of Greece, mother of arts and eloquence.' Milton *Par. Regained* iv. 238 ff.

547. δῆμον: *the country*, *cf.* Γ 50. — **Ἐρεχθῆος**: originally identical with Erichthonius. An old hero of Athens, under whose rule, acc. to Hdt. viii. 44, the people were first called Athenians. Athena herself is here made to be the founder of his cult.

548. τέκε δὲ κτλ.: parenthetical clause. Erechtheus is called *γηγενής* by Herodotus (*Ἐρεχθέος τοῦ γηγενέος λεγομένου εἶναι νηός* viii. 55) and others. The Athenians boasted that they were *children of the soil* (*αὐτόχθονες*).

549. κὰδ [*κατά*]: const. with *εἷσεν*, *cf.* *ἀνὰ εἷσεν* A 310 f. — **πίονι**: *fat*, *i.e.* *rich*; with reference to the votive offerings and other treasures stored there. A reference to the wealth of the temple of Apollo at Delphi is found in I 404 f. — **νηῷ**: recent excavations indicate that before the Persian invasion, the temple of Athena on the Acropolis stood to the north of the Parthenon (dedicated at the great Panathenaic festival 438 B.C.), with foundations extending under the Hall of the Caryatides of the Erechtheum (completed about 407 B.C.). Columns and other architectural fragments of the pre-Persian Parthenon are found built into the wall of the Acropolis.

550. μιν: *i.e.* Erechtheus who was worshipped with Athena since the two were considered the founders of the civilization of the country. *Cf.* *ἀπάζουσι ἔτεος ἑκάστου τῇ Ἀθηναίῃ τε τῇ πολιάδι* (*guardian of the city*) *ἱρὰ καὶ τῷ Ἐρεχθέϊ* Hdt. v. 82. — **ἱλάονται**: *cf.* (*Πᾶνα*) *θυσίῃσι ἐπετέῃσι* (*yearly*) *καὶ λαμπάδι* (*torch race*) *ἱλάσκονται* Hdt. vi. 105.

551. περιτελλομένων: see on v. 295. — This then was an annual festival.

552. Πετεῶο: for *Πετεάοο*, see § 17 *c*. The family of Peteos claimed descent from Erechtheus.

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τῷ δ' οὔ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.
τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἕποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στῆσε δ' ἄγων ἵν' Ἀθηναίων ἵσταντο φάλαγγες.]

οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
Τροιζῆν' Ἠιόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,

553 f. **τῷ δ' οὔ πω κτλ.**: acc. to Hdt. vii. 161, an ambassador of the Athenians in the time of the second Persian war referred to these verses with pride before Gelo, tyrant of Syracuse, *τῶν* (*Ἀθηναίων*) *καὶ Ὅμηρος ὁ ἐποποιὸς ἄνδρα ἄριστον ἐς Ἴλιον ἀπικέσθαι τάξαι τε καὶ διακοσμῆσαι στρατόν*. But the *Iliad* does not elsewhere mention or show this skill of Menestheus.

554. **κοσμῆσαι**: equiv. to the Att. *τάξαι*, see § 2 *v*; *cf.* *κοσμήτορε λαῶν* A 16, as an epith. of the generals. The inf. is used here as an acc. of specification. — **ἵππους**: *i.e.* men on chariots, horses and all that went with them.

555. **Νέστωρ**: see on A 247.

557. **Αἴας**: son of Telamon; see on A 138. — **Σαλαμῖνος**: Salamis forms a sort of stepping-stone in the enumeration, as the poet passes from Middle Greece to Peloponnesus. Telamon had removed to Salamis from Aegina (the home of his father Aeacus), because of the murder of his brother.

558. **ἄγων**: for the use of the partic., *cf.* *ἀμφιέποντες* v. 525. — Ajax here is brought into such close connection with Athens that he appears as a national hero of Attica. This was in accord with the later Athenian tradition. One of the ten tribes (*φυλαί*) of Attica was named *Αἰαντίς*, after him.

559–644. *Peloponnesus, Western Islands, Aetolia.*

559–624. *Peloponnesus.*

559–568. *Argos.*

559. **Ἄργος**: the city, not the country. See on A 30. — **τειχιόεσσαν**: as of Gortyna v. 646; *well walled*, lit. *rich in walls* (*cf.* *τειχίον* π 165), since Tiryns was famous for its walls, — the best known and oldest example of the so-called Cyclopean architecture. These walls are thought to have been 50 or 60 feet in hight, and in places are 20 or 25 feet thick. In the time of Antoninus Pius, they were declared to be as great a wonder as the Aegyptian pyramids. Excavations were conducted there by Dr. Schliemann in 1884–85, laying bare the plan of an extensive and elaborate structure.

560. **κατὰ ἐχούσας**: *which occupy.*

561. **Τροιζῆνα**: famous for the worship of Poseidon, and as the early home of Theseus. — **ἀμπελόεντα**: for the form, see on *ποιήεντα* v. 503. —

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οἵ τ' ἔχον Αἴγιναν Μάσητά τε κοῦροι Ἀχαιῶν.
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός.
τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,
Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος.
συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.

Ἐπίδαυρον: famed for its temple of Asclepius. The theatre (built under the direction of the famous sculptor Polycleitus, with seats and orchestra still well preserved), and other ruins there, were excavated during 1881 and the following years.

562. **Αἴγιναν**: this island in very early times was conquered by Epidaurus. In the eighth century B.C., it was ruled by Pheidon of Argos. — **κοῦροι Ἀχαιῶν**: does not differ materially from *υἷες Ἀχαιῶν* v. 281.

563. **βοὴν ἀγαθός**: see on v. 408. — **Διομήδης**: son of Tydeus. Tydeus was son of Oeneus of Calydon, and brother of Meleager (v. 642); having slain some relative, he fled to Argos where he married a daughter (Ξ 121) of King Adrastus (see on v. 572). He fell in the first Argive expedition against Thebes. Diomed took part in the second expedition (that of the *Ἐπίγονοι*) against Thebes. He was one of the bravest and mightiest of the Achaeans before Troy. The Fifth Book is devoted to his exploits, in the course of which he wounds Aphrodite and (aided by Athena) even Ares. He has a famous meeting with Glaucus (Z 119 ff.). He visits the Trojan camp in company with Odysseus, and slays the Thracian Rhesus (K 219 ff.). He reached Argos in safety at the close of the war (γ 167, 180 ff.).

564. **Σθένελος**: often mentioned in Homer as *θεράπων* and charioteer of Diomed. The name is a short form of *Σθενέλαος*, and thus corresponds to *Δημοσθένης*. — **Καπανῆος**: the most insolent of the 'Seven against Thebes,' see Δ 404 ff., where Sthenelus says *ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· | ἡμεῖς καὶ Θήβης ἕδος εἵλομεν ἑπταπύλοιο, | . . . κεῖνοι* (*sc.* Capaneus and the rest) *δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.* He boasted that he would capture the city of Thebes, even though opposed by the thunderbolt of Zeus, *cf. θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν | καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς | ἔριν πέδοι σκήψασαν ἐμποδὼν σχεθεῖν* Aesch. *Theb.* 414 ff.

565. **Εὐρύαλος**: appears in the combat Z 20 ff. He boxes unsuccessfully with Epeüs (builder of the wooden horse), Ψ 677 ff.

566 = Ψ 678. — **Μηκιστῆος**: brother of Adrastus, and thus great-uncle of Diomed. — **υἱός**: the first syllable is here short, the ι being pronounced much like a *y*, rather than forming part of a diphthong; *cf.* A 489 and note. — **Ταλαϊονίδαο**: this seems to be formed by a cumulation of suffixes from *Τάλαος*, *cf. Λαομεδοντιάδη* Γ 250 from *Λαομέδων*, *Ὑπεριονίδης* μ 176 (equiv. to *Ὑπερίων*); see § 21 *j*.

568. **ὀγδώκοντα**: only here and v. 652; Ion. for *ὀγδοήκοντα*, see § 6 *g*.

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οἳ δὲ Μυκήνας εἶχον, ἐυκτίμενον πτολίεθρον,
ἀφνειόν τε Κόρινθον ἐυκτιμένας τε Κλεωνάς,
Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
οἵ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν
Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο
Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεῖαν,

569–580. *The realm of Agamemnon.*

569. Μυκήνας: The residence of Agamemnon whose realm lay in Northern Peloponnesus (the latter Achaea), extending to Elis. Above the gate of the citadel remains the sculptured representation of two lions, prob. the earliest extant specimen of Greek sculpture on Greek soil. Near the citadel are great subterranean structures, of which the finest and largest is the so-called 'treasure house of Atreus.' Mycene (the sing. form also is used, see § 19 *j*) is called by Homer *εὐρυάγυια*, Δ 52, and *πολύχρυσος*, Η 180. The latter epith. was shown to be justified by the discoveries in the excavations by Dr. Schliemann in 1876–77.

570. ἀφνειὸν Κόρινθον: Corinth was made wealthy in early times by its trade, lying as it did between two seas; *cf.* *οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ ἀεὶ δή ποτε ἐμπόριον εἶχον, . . . χρήμασί τε δυνατοὶ ἦσαν, ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται* Thuc. i. 13. 15. The old name of Corinth was Ephyra, *cf.* *ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο* Ζ 152, and the poet does not put the name *Corinth* into the mouth of his characters. — **Κλεωνάς**: southwest of Corinth, on the road to Argos.

571. Ὀρνειάς: on the northern boundary of Argolis, toward Phlius. — **Ἀραιθυρέην**: thought to be the later Phlius.

572. Ἄδρηστος: king of Argos, grandfather of Diomed (see on v. 563). He was driven out of Argos by Amphiaraus, and fled to Sicyon, to his mother's father whom he succeeded on the throne. He was the leader of the 'Seven against Thebes'; and the only one of the seven who returned home alive. — **πρῶτα**: *at first*, with reference to his return to Argos.

573. Ὑπερησίην: in Achaea, on the Corinthian gulf. For the long penult, see § 41 *b*. — **Γονόεσσαν**: from *γουνός*, the *hilly* city (*cf.* *Genoa*): it lay on a cape near Pellene.

574. Πελλήνην: in Achaea, about six miles from the sea. — **Αἴγιον**: later the capital of the 12 Achaean cities. Near it was a sanctuary of Zeus *Ὁμαγύριος* where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

575. Αἰγιαλόν: the district on the north coast of Peloponnesus, east of Elis. — **ἀνά**: *cf.* *ἀνὰ δῶμα* Α 570, *ἀνὰ στρατόν* Α 10. — **Ἑλίκην**: the principal town (before Aegium) of this district. Here Poseidon received especial honor; *cf.* Θ 203, and 'Heliconian' Poseidon Υ 404. This city was submerged by an earthquake,

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τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ ἕποντ᾽· ἐν δ᾽ αὐτὸς ἐδύσετο νώροπα χαλκὸν
κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
οὕνεκ᾽ ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς.
οἳ δ᾽ εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ᾽ ἐνέμοντο καὶ Αὐγειὰς ἐρατεινάς,
οἵ τ᾽ ἄρ᾽ Ἀμύκλας εἶχον Ἕλος τ᾽, ἔφαλον πτολίεθρον,
οἵ τε Λάαν εἶχον ἠδ᾽ Οἴτυλον ἀμφενέμοντο,
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.

373 B.C. — **εὐρεῖαν**: a freq. epith. of a country (as of Crete and the Troad); rarely applied to a city as here, *cf.* ἐνὶ Κνώσῳ εὐρείῃ Σ 591.

576. **τῶν** [τούτων]: *i.e.* the inhabitants of the cities mentioned just before. The gen. depends upon νηῶν, *the ships of these, their ships; cf.* vs. 509, 685, while in vs. 587, 610, 713, 719, νεῶν is in appos. with τῶν.

577. **πολὺ πλεῖστοι**: since his kingdom was most extensive; thus he had the largest force of ships himself, and could besides these lend 60 ships to the Arcadians (vs. 610–614). The rule of Agamemnon 'over many islands,' implying naval power, is mentioned v. 108. — The verse ends like v. 817.

578. **ἐν δέ**: *but among them, cf.* v. 588; see on A 142. — **χαλκόν**: see on v. 417.

580. **οὕνεκα**: *because*, referring to κυδιόων. — **ἄριστος**: *sc.* in kingly dignity and power, as is shown by the next verse. See A 91 and note.

581–590. *The realm of Menelaus.*

581. *Cf.* δ 1. — **κοίλην**: *hollow;* the land formed a basin between Mts. Taÿgetus and Parnon. — **κητώεσσαν**: the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

582. **Σπάρτην**: the home of Menelaus. — **Μέσσην**: this was thought by some of the ancients to be the later Μεσσήνη (not mentioned elsewhere in the *Iliad*), which belonged to Sparta in the heroic period.

584. **Ἀμύκλας**: the seat of Tyndareüs and his sons. An old Achaean city in the valley of the Eurotas, about a league south of Sparta. It was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by the side of Sparta. — **Ἕλος**: a city on the coast from which the name *helot* was said to be derived, since its inhabitants were enslaved by the Spartans.

585. **Λάαν**: for the name, *cf.* '*Stoneham*,' 'Stonington.'

586. **οἱ**: *for him, his.*

587. **νεῶν**: in appos. with τῶν, see

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ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
ὀτρύνων πολεμόνδε· μάλιστα δὲ ἵετο θυμῷ
τίσασθαι Ἑλένης ὁρμήματά τε στοναχάς τε.
οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν
καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐύκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἕλος καὶ Δώριον, ἔνθα τε μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν ἀοιδῆς,
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·

on v. 576. — **ἀπάτερθε**: *sc.* from the troops of Agamemnon. This marks the political independence of Menelaus.

588. **ἐν δέ**: as v. 578. — **προθυμίῃσι πεποιθώς**: *cf.* v. 792, (Αἰνείας) *λέων ὣς ἀλκὶ πεποιθώς* Ε 299. For the long penult of *προθυμίῃσι*, *cf.* v. 573; see § 41 *b.* The pl. is used because of the many occasions on which his zeal had prompted him to act.

589. **πολεμόνδε**: *to the battle; πόλεμος* is often used in Homer as synonymous with *μάχη*. — **θυμῷ**: local, as Α 24.

590 = v. 356.

591–602. *The forces of Nestor.*

591. **Πύλον**: Messenian Pylus, on a harbor that is well protected by the island Sphacteria. During the Peloponnesian war (325 B.C.) the Athenians established themselves here and held the position for 15 years. In this harbor (then called Navarino), Oct. 20, 1827, the Turkish fleet was nearly annihilated, and the Greek war for independence virtually decided. — The realm of Nestor was founded by his father Neleus (son of Poseidon), who had been driven from Iolcos in Thessaly by his brother Pelias (*cf.* v. 715).

592. **Θρύον**: thought to be the same as *Θρυόεσσα πόλις* (*rush-city*), *αἰπεῖα κολώνη, | τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἠμαθόεντος* Λ 711 f.; on the banks of the Alpheüs, near the frontier of Elis. — **πόρον**: *ford;* in appos. with *Θρύον*, *cf.* *ἄλσος* v. 506. *Cf.* *Ἀλφειοῦ δὲ πόρον (ὁ ποιητὴς) φησίν, ὅτι πεζῇ περατὸς εἶναι δοκεῖ κατὰ τοῦτον τὸν τόπον* Strabo viii. 349.

594. **μοῦσαι**: for the pl., see on v. 484.

595. **τὸν Θρήικα**: *that Thracian.* For the use of the art., *cf.* Α 11. The Thracian bards, Orpheus, Musaeus, Eumolpus, *etc.*, who were called the fathers of Greek poetry, did not live in historic Thrace but in Pieria, in southern Macedonia, on the east slope of Olympus. Thence the worship of the Muses was brought to Helicon and Parnassus. — Thamyris is here thought of as wandering after the manner of the later bards (*ἀοιδοί*) and visiting the courts of the princes.

596. **Οἰχαλίηθεν**: *from Oechalia* in Thessaly, *cf.* v. 730. — **Εὐρύτου**: a famous bowman, *cf.* *ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω* (*sc.* Odysseus), | *οὔθ' Ἡρακλῆι οὔτ' Εὐρύτῳ Οἰχαλιῆι, | οἵ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων* θ 223 ff. The famous bow of Odysseus was one which *τὸ πρὶν μὲν ῥ' ἐφόρει μέγας Εὔρυτος* φ 32.

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στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν.
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
  οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον
Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,

597. **στεῦτο** κτλ.: *he asserted boastfully that he would be the victor. Cf.* Γ 83, *στεῦται δ' Ὀδυσῆος ἀκοῦσαι | ἀγχοῦ* ρ 525 f. *he asserts that he heard of Odysseus as near at hand.* — **εὐχόμενος**: for the partic. of manner, see on *ἰών* A 138. — **εἴ περ ἄν**: *even granted that, supposing that.* Here alone is *ἄν* found, instead of *κέν*, with *εἰ* and the opt., *cf.* A 60; see § 3 *c*; elsewhere *εἰ ἄν* is found with the subjv., as Γ 25. The form in dir. disc. would be *νικήσαιμι ἄν, εἴ περ ἂν αὐταὶ μοῦσαι ἀείδοιεν.*

598. **κοῦραι** κτλ.: *cf.* vs. 491 f.

599. **πηρόν**: *maimed*, here prob. *mute* (*cf.* v. 595), though a later tradition represented him as blind. — **αὐτὰρ** κτλ.: this gives the result of their action, although elsewhere *αὐτάρ* is used to introduce something new.

600. **ἐκλέλαθον**: *sc. μίν.* Reduplicated aor., used trans., only here construed like a verb of depriving with two accs.; *cf.* *λελάθῃ δ' ὀδυνάων* O 60 *cause him to forget his pains.*

603–614. *The Arcadians.* The Arcadians are not mentioned as taking part in any of the conflicts before Troy. They may be thought of as closely connected with (or included among) the forces of Agamemnon.

603. **ἔχον**: *cf.* *Ὀλύμπια δώματ' ἔχοντες* A 18. — **ὑπὸ ὄρος**: *up under the mountain, cf.* v. 824, Γ 371.

604. **Αἰπύτιον**: *of Aepytus.* For the use of the adj., see on *Νηληΐῳ* v. 20. Aepytus, son of Elatus, was an old Arcadian hero whose descendants reigned long in Arcadia. His mound, which in the time of the early Roman emperors still rested on its circle of stones, reminds scholars of the German graves of the Huns. — **ἵνα**: *sc. εἰσίν.* For the omission of the copula in a rel. clause, *cf.* A 547. — **ἀγχιμαχηταί**: elsewhere only an epith. of the Dardanians in the formula *Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί* Θ 173. These are combatants with sword, spear, and battle-axe, in contrast with bowmen, slingers, or javelin-throwers. The Arcadians are called *ἐγχεσίμωροι* H 134.

605. **Ὀρχομενόν**: to be distinguished from Minyan Orchomenus v. 511. — **πολύμηλον**: *cf.* *εὐμήλοιο Ἀρκαδίας* Pind. *Ol.* vi. 100.

607. **Τεγέην**: one of the most im-

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Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
τῶν ἦρχ' Ἀγκαίοιο πάις, κρείων Ἀγαπήνωρ,
ἑξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἑκάστῃ
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν ἔδωκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας ἐυσσέλμους περάαν ἐπὶ οἴνοπα πόντον,
Ἀτρεΐδης, ἐπεὶ οὔ σφι θαλάσσια ἔργα μεμήλειν.
οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἤλιδα δῖαν ἔναιον,
ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα
πέτρη τ' Ὠλενίη καὶ Ἀλείσιον ἐντὸς ἐέργει,
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἑκάστῳ
νῆες ἕποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
υἷες ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·

portant towns in Peloponnesus before the Dorian invasion. — **Μαντινέην**: on the road from Arcadia to Argos. 500 hoplites from Mantinea and as many from Tegea were among the Greek forces at Thermopylae, to resist Xerxes.

608. **Στύμφηλον**: famous for its lake (which has a subterranean channel that comes to the surface and empties into the sea near Argos), and for the labor of Heracles in killing the birds here. — **Παρρασίην**: a district in southwestern Arcadia.

609. **Ἀγκαίοιο**: Ancaeus took part in the Argonautic expedition, and afterwards lost his life in the Calydonian Boar-hunt. — **Ἀγαπήνωρ**: not elsewhere mentioned in Homer.

610 f. **ἐν νηὶ** κτλ.: *cf.* v. 509.

614. **θαλάσσια ἔργα**: *cf.* πολεμήια ἔργα v. 338, πολέμοιο ἔργα Θ 453, ἔργα γάμοιο Ε 429. Arcadia, alone of the countries of Peloponnesus, touched the sea at no point. *Cf.* praetor Achaeorum [Philopoemen] . . . rudis in re navali erat, Arcas, mediterraneus homo Livy xxxv. 26.

615–624. *The Eleans.*

615. **Βουπράσιον**: in northern Elis, *cf.* Ψ 631. The 'whole and part' are often thus united, *cf.* v. 632, Τρῶάς τε καὶ Ἕκτορα Ν 1, 'Peter and the Apostles' *Acts* v. 29. — **Ἤλιδα**: *i.e.* the country; the town of that name was not founded until after the Persian wars.

616. **ὅσσον ἐφ'**: *i.e.* ἐφ' ὅσσον, const. with *ἐντὸς ἐέργει encloses, bounds;* lit. *to as far, i.e. as far as; cf.* Γ 12.

620. **Ἀμφίμαχος**: slain by Hector, Ν 185. — **Θάλπιος**: not mentioned elsewhere. — **ἡγησάσθην**: *took the lead;* aor. as vs. 678, 864, 867, 870; *cf.* ἦρχε *was leader.*

621. **ὁ μέν**: Amphimachus, *cf.* Ν 185. — **Εὐρύτου**: not to be confounded with Eurytus of v. 596. — **Ἀκτορίωνε**: here of the grandsons of Actor; so Achil-

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τῶν δ᾽ Ἀμαρυγκείδης ἦρχε, κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένεος Αὐγηιάδαο ἄνακτος.
οἳ δ᾽ ἐκ Δουλιχίοιο Ἐχινάων θ᾽ ἱεράων
νήσων, αἳ ναίουσι πέρην ἁλός, Ἤλιδος ἄντα,
τῶν αὖθ᾽ ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηι,
Φυλεΐδης, ὃν τίκτε διίφιλος ἱππότα Φυλεύς,
ὅς ποτε Δουλιχιόνδ᾽ ἀπενάσσατο πατρὶ χολωθείς.
τῷ δ᾽ ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
οἵ ῥ᾽ Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει᾽ ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἵ τε Ζάκυνθον ἔχον ἠδ᾽ οἳ Σάμον ἀμφενέμοντο,

les is called Αἰακίδης v. 860, and Priam Δαρδανίδης Γ 303. See § 21 *m*.

624. **Αὐγηιάδαο**: Augeas, king of Elis, whose stables have become proverbial, is mentioned also Λ 701, and his daughter Agamede Λ 739 f. See on v. 660.

625–644. *The Western Islands and Aetolia.* — 625–630. *Dulichium.*

625. **οἳ δέ**: *sc.* *ἦσαν*. — The poet places Dulichium and the other Echinades (which lie off the mouth of the Acheloüs) far to the south of their real position, off the coast of Elis. In *Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ* α 246, Dulichium seems to be included in the Cephallenian kingdom of Odysseus.

626. **ναίουσι**: *lie*, lit. *dwell*; *cf.* *ἐυναιετοώσας* v. 648. — **πέρην ἁλός**: *i.e.* separated from Elis by the sea.

627. **Μέγης**: appears Ν 692 as leader of the Epeans; the inhabitants of these islands were Elean Epeans.

629. *Cf.* ο 254. — **ὅς**: Phyleus. — **ἀπενάσσατο**: *emigrated*, from *ἀποναίομαι*. — **πατρί**: King Augeas.

631–637. *The forces of Odysseus.*

631. **Κεφαλλῆνας**: the common name for the subjects of Odysseus, *cf.* *πλησίον ἑστήκει πολύμητις Ὀδυσσεύς, | πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ | ἕστασαν* Δ 329 ff., ω 355, 378, 429.

632. **ῥά**: *namely, to wit*; the rel. sents. are virtually in appos. with Κεφαλλῆνας. — **Ἰθάκην καὶ Νήριτον**: see on Βουπράσιον v. 615. — **εἰνοσίφυλλον**: lit. *leaf-shaking*, as if the mountain caused what it suffered.—*Cf.* the words of Odysseus: *ναιετάω δ᾽ Ἰθάκην . . . ἐν δ᾽ ὄρος αὐτῇ | Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι | πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλῃσιν, | Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος* ι 21 f.

633. **Κροκύλεια, Αἰγίλιπα**: these names do not appear elsewhere in connection with Ithaca. Perhaps these are districts of the island.

634. **τέ**: for the vowel remaining short before Ζάκυνθον, see on Σκαμάνδριον v. 465. Theocritus has ἅ (Att. ἡ) τὲ Ζάκυνθος iv. 32, at the close of a

οἵ τ' ἤπειρον ἔχον ἠδ' ἀντιπέραια νέμοντο.
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος,
τῷ δ' ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρῃοι.
Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὤλενον ἠδὲ Πυλήνην
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν·
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·

verse. — **Σάμον**: Σάμη is a more freq. form.

635. **ἤπειρον**: refers to Leucadia and Acarnania; conquered by Laertes, ω 377 f. — **ἀντιπέραια**: neut. adj. as subst. *The opposite coast;* in Elis where the Ithacans had herds, δ 635 ff. Odysseus himself had on the mainland twelve herds of cattle, as many flocks of sheep and of goats, and as many droves of swine, ξ 100 ff.

636. **Ὀδυσσεύς**: see on Α 138. — **Διὶ** κτλ.: Odysseus is freq. called *πολύμητις* and *πολυμήχανος*. See §§ 1 *q*, 4 *c*.

637. **δυώδεκα**: a small number in comparison with the 40 ships of Dulichium, v. 630, or the 80 ships of Diomed, v. 568. The same number of Odysseus's ships is mentioned in the *Odyssey*, ι 159. Eleven of the twelve were destroyed by the Laestrygonians on his voyage home, κ 121 ff., and the remaining ship was wrecked by the thunderbolt of Zeus, μ 415 ff. — **μιλτοπάρῃοι**: *red-cheeked;* their bows (*cheeks*) were painted with vermilion, *cf.* *νέας φοινικοπαρῄους* λ 124, *τὸ δὲ παλαιὸν ἅπασαι αἱ νέες ἦσαν μιλτηλιφέες* Hdt. iii. 58. On the other hand, *cf.* v. 170, and ι 482 where the ship of Odysseus is called *κυανόπρῳρος* *dark-prowed.* — The forces of Odysseus are the fifteenth in the enumeration of the 29 contingents. Corresponding to this position, these ships are said to be at the middle of the line, Θ 222.

638–644. *The Aetolians.*

638. **Θόας**: *cf.* Θόας . . . | *Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι, | ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἑ παῦροι* Ἀχαιῶν | *νίκων* Ο 281 ff., *Θόαντι, | ὃς πάσῃ* Πλευρῶνι *καὶ αἰπεινῇ* Καλυδῶνι | *Αἰτώλοισιν ἄνασσε, θεὸς δ' ὣς τίετο δήμῳ* Ν 216 ff. Two others of this name are mentioned: one, king of Lemnos Ξ 230, and a Trojan Π 311.

640. **Καλυδῶνα**: on a shoulder of Mt. Aracynthus; it was famed for the Calydonian Hunt of the boar that was killed at last by Meleager.

641. **οὐ ἔτι**: the two particles had not yet become welded together to form *οὐκέτι*. See § 37 *b* γ. — **γάρ**: introduces the explanation why Thoas was in command, and not Oeneus or one of his distinguished sons, Tydeus (see on v. 563) or Meleager. — **ἦσαν**: *were living.*

642. **αὐτός**: Oeneus. — **ξανθός**: see on Γ 284. — **Μελέαγρος**: the most distinguished of the sons of Oeneus. The story of his *μῆνις* (not unlike that of Achilles) is told Ι 529 ff.

643. **τῷ**: Thoas. — **ἐπί**: const. with *ἐτέταλτο*. — **πάντα**: *everything,* ex-

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τῷ δ᾽ ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Κρητῶν δ᾽ Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οἳ Κνωσόν τ᾽ εἶχον Γόρτυνά τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιετοώσας,
ἄλλοι θ᾽ οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ᾽ Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν
Μηριόνης τ᾽, ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ᾽ ἅμ᾽ ὀγδώκοντα μέλαιναι νῆες ἕποντο.

plained by ἀνασσέμεν in appos. with it; *i.e.* the whole command. — **Αἰτωλοῖσιν**: dat. of interest, *cf.* A 180, 231.

645–680. II. *The islands in the southern part of the Aegean sea.*

645–652. *The Cretans.*

645. **Κρητῶν**: this includes all the mixed population of the extensive island, Κρήτης εὐρείης ξ 252. *Cf.* *Κρήτη τις γαῖ᾽ ἔστι, μέσῳ ἐνὶ οἴνοπι πόντῳ, | καλὴ καὶ πίειρα, περίρρυτος. ἐν δ᾽ ἄνθρωποι | πολλοὶ ἀπειρέσιοι, καὶ ἐννήκοντα πόληες. | ἄλλη δ᾽ ἄλλων γλῶσσα, μεμιγμένη· ἐν μὲν Ἀχαιοί, | ἐν δ᾽ Ἐτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες, | Δωριέες τε τριχάϊκες δῖοί τε Πελασγοί. | τῇσι δ᾽ ἐνὶ Κνωσὸς μεγάλη πόλις, ἔνθα τε Μίνως | . . . βασίλευε* τ 172 ff. — The cities here mentioned all lay in the interior of the island, at the foot of Mt. Ida. — **Ἰδομενεύς**: see on A 145.

646. **Κνωσόν**: the principal city of the island. — **Γόρτυνα**: the Cretan city next to Cnosus in importance. Here in 1884 was discovered a long inscription (prob. of the fifth century B.C.) containing a code of laws. — **τειχιόεσσαν**: *cf.* v. 559.

647. **Μίλητον**: this city gave colonists and name to the Ionian Miletus; see Strabo xiv. 634. — **ἀργινόεντα**: cretosum, *chalky;* as v. 656. The town was situated on chalk cliffs.

648. **Φαιστόν**: southwest of Gortyna; birthplace of the poet and prophet Epimenides. *Cf.* *ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη | ἐσχατιῇ Γόρτυνος ἐν ἠεροειδέϊ πόντῳ· | ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ, | ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ᾽ ἀποέργει* γ 293 ff. There half of the fleet of Menelaus were wrecked.

649. **ἄλλοι**: made prominent before the rel. clause. — **ἑκατόμπολιν**: a round number, *cf.* v. 449; see τ 174 quoted on v. 645. *Cf.* quae simul centum tetigit potentem | oppidis Creten Hor. *Carm.* iii. 27. 33 f., centum nobilem Cretam urbibus *id. Epod.* ix. 29, centum urbes habitant magnas, uberrima regna Verg. *Aen.* iii. 106.

650. **ἄρα**: recurs to v. 645.

651 = H 166, Θ 264, P 259. — **Μηριόνης**: son of Molus; relative of Idomeneus, and generally his companion in arms. — **Ἐνυαλίῳ**: properly an epith. of Ares, *cf.* Ἐνυώ E 333. The final vowel of this form is always united (by synizesis) with the initial vowel of the following word. See § 7.

653–670. *The Rhodians.*

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Τληπόλεμος δ' Ἡρακλεΐδης, ἠΰς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων,
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ,
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐυπήκτῳ,
αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα,
ἤδη γηράσκοντα, Λικύμνιον, ὄζον Ἄρηος.
αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅ γε λαὸν ἀγείρας

653. **Τληπόλεμος**: killed by Sarpedon, Ε 659. The other Rhodians are not mentioned elsewhere in Homer. — **ἠΰς τε μέγας τε**: as Γ 167, 226; two essential qualities of a hero; see on *μέγας* v. 816.

655. **διά**: const. with *κοσμηθέντες*, *divided* in three parts. The Rhodians dwelt acc. to tribes (*καταφυλαδόν*, v. 668), in their three cities. *Cf.* *διὰ γαῖαν τρίχα δασσάμενοι πατρωΐαν* Pind. *Ol.* vii. 75, of the founders of Rhodes. Pindar tells in greater detail the story of the settlement of the island, and calls it *τρίπολις νᾶσος*, *Ol.* vii. 18.

656. **Λίνδον**: famed for its worship of Athena and Heracles; native city of Cleobulus, one of the 'Seven Wise Men.' From this name came that of Lincoln (Lindum colonia).

658. This episode is intended for the glorification of the Rhodians. — **Ἀστυόχεια**: *Ἀστυδάμεια* is the name given her by Pindar. — **βίῃ Ἡρακληείῃ**: periphrasis for all cases of *Ἡρακλέης*, which was not suited to the verse; see § 18 *m*. For the periphrasis, *cf.* v. 851, Γ 105; see § 2 *s*. — Horace (*Carm.* i. 3. 36) uses Herculeus labor in another sense.

659. *Cf.* Ο 531. — **Ἐφύρης**: the seat of King Augeas (see on 624); not to be confounded with *Ἐφύρη* = Corinth, see on v. 570.

660. **πέρσας**: *sc.* when he made his expedition against Augeas to avenge the wrong done him in withholding the reward for cleansing the stables.

661. **τράφε**: intrans., *grew up;* const. with *ἐπεί*, *when he had grown up.* — **ἐνὶ μεγάρῳ**: *i.e.* in his father's house at Tiryns. — **ἐνί**: for the length of the final *ι* before the following *μ*, see § 41 *k*, *l* *γ*.

662. **αὐτίκα**: refers to the preceding *ἐπεὶ κτλ.* — **φίλον**: evidently only as a standing epith. here; see on Γ 138, and § 1 *p*. — **μήτρωα**: brother of Alcmena, son of Alectryon. — **κατέκτα**: in a burst of anger, says Pindar; by accident, acc. to another tradition.

663. **ὄζον Ἄρηος**: see on v. 540.

664. **ὅ γε**: for its position in the second member of the sent., see on Γ 409.

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βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
υἱέες υἱωνοί τε βίης Ἡρακληείης.
αὐτὰρ ὅ γ᾽ ἐς Ῥόδον ἷξεν ἀλώμενος ἄλγεα πάσχων·
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδὲ φίληθεν
ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
καί σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.
Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἐίσας,
Νιρεύς, Ἀγλαΐης υἱὸς Χαρόποιό τ᾽ ἄνακτος,
Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ᾽ ἀμύμονα Πηλεΐωνα.
ἀλλ᾽ ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἵπετο λαός.

665. βῆ φεύγων: *set out in flight*, *cf.* v. 71; see on A 391. The partic. indicates the manner of his going; — *as a fugitive*, since he feared the vengeance of the relatives. 'A life for a life,' was the old Greek law; but sometimes a fine was paid, *cf.* I 632. Flight from the country was frequent, as in the case of Tydeus (see on v. 563), and of Patroclus (see on A 307).

667. ἐς Ῥόδον ἷξεν: this is an anachronism. Even the Dorian migration into Peloponnesus followed the fall of Troy by 80 years (Thuc. i. 12). — **ἀλώμενος**: always in this place of the verse. — **ἄλγεα πάσχων**: *with sorrow*. Const. with *ἀλώμενος*.

668. τριχθά: *cf.* *τρίχα* v. 655; see § 12 *i*. — **καταφυλαδόν**: equiv. to *κατὰ φῦλα* v. 362. See on v. 655. For advs. in -*δόν*, see § 38 *c*.

669. ἐκ Διός: see on v. 33.

670. καί σφιν κτλ.: an independent sent., illustrating *φίληθεν*. — **κατέχευε**: *poured down* upon them. This indicates the abundance of their wealth. *Cf.* multaque merces, | unde potest, tibi defluat aequo | ab Jove Hor. *Carm.* i. 28. 27. This expression seems to have given rise to the later myth that Zeus literally rained gold upon the island, *ἔνθα ποτὲ βρέχε* (*rained*) *θεῶν βασιλεὺς ὁ μέγας χρυσέαις νιφάδεσσι* (*snow-flakes*) *πόλιν* Pind. *Ol.* vii. 34, 50.

671–675. *The forces of Nireus.* The smallest contingent of all.

671. Νιρεύς: mentioned only here in Homer. He is celebrated as a pattern of beauty. Lucian invents a dialogue between him and Thersites. — For the repetition of his name ('epanalepsis'), *cf.* vs. 838, 850, 871; see § 2 *p*. Such repetitions served to chain the attention of the hearer. — **Σύμηθεν**: a small island, off the Carian coast, north of Rhodes; a Dorian colony like the islands of vs. 676 ff.

672. The names of Nireus's parents are significant.

673. κάλλιστος: pred.; see on v. 216.

674 = P 280, λ 470, 551, ω 18. — **ἄλλων**: see on A 505.

675. ἀλαπαδνός: the opposite of *κρατερός*.

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οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,
Θεσσαλοῦ υἷε δύω Ἡρακλεΐδαο ἄνακτος.
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·
οἵ τ' Ἄλον οἵ τ' Ἀλόπην οἵ τε Τρηχῖνα νέμοντο,
οἵ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.

676–680. *The Sporades.*

676. **Κράπαθον**: Κάρπαθον, *cf.* καρδίη and κραδίη. See § 13. Carpathus is an island between Rhodes and Crete which gave its name to the Carpathian sea.

677. **Κῶν**: elsewhere Κόως in Homer; an island off Cnidus and Halicarnassus. It was the birthplace of Ptolemy Philadelphus, and is celebrated by Theocritus in his viith and xviith idyls. — **Εὐρυπύλοιο**: king of Cos. He was slain by Heracles on the latter's return from Troy (Ξ 250 ff.). His daughter Chalciope bore to Heracles a son Thessalus, v. 679. — **Καλύδνας**: small islands near Cos.

678. **Φείδιππος, Ἄντιφος**: not mentioned elsewhere in the *Iliad.*

680 = v. 516.

681–759. III. *Northern Greece.* See on vs. 494 ff.

681–694. *The forces of Achilles.*

681. **νῦν αὖ**: *but now;* a transition to the forces of Northern (Thessalian) Greece. This verse forms a general prelude and announcement for what follows. — **τούς**: ἐρέω hovers before the mind, *cf.* v. 493. — **τό**: dem., *that.* — **Πελασγικὸν Ἄργος**: *i.e.* Thessaly, in distinction from Ἀχαιικὸν Ἄργος (Peloponnesus). See on A 30. Thessaly is represented as being more important than it was in historical times.

682. **Τρηχῖνα**: near Thermopylae.

683. **Φθίην**: home of Peleus and Achilles, *cf.* A 169. In the valley of the Spercheüs. — **Ἑλλάδα**: the country under the rule of Peleus. Thence the name was extended not only to what is known as *Greece,* but to Greek colonies all over the Eastern world. — **καλλιγύναικα**: this epith. appears only in the acc. The inflection of the adj. seems to be attracted to that of the noun γυνή.

684. **Μυρμιδόνες**: *cf.* A 180, 328. — **Ἕλληνες** κτλ.: the later Ἀχαιοὶ οἱ Φθιῆται Hdt. vii. 132.

685. **τῶν**: see on v. 576. — **πεντήκοντα**: Achilles arranged his men in five divisions with five commanders. Each of his ships was manned by 50 men, who (like all the rest) on their arrival at Troy served as soldiers. *Cf.* πεντήκοντ' ἦσαν νῆες θοαί, ᾗσιν Ἀχιλλεὺς | ἐς Τροίην ἡγεῖτο διίφιλος· ἐν δὲ

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ἀλλ' οἵ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ἔην ὅς τίς σφιν ἐπὶ στίχας ἡγήσαιτο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἠυκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
τῆς ὅ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
  οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,

ἑκάστῃ | πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κλῃῖσιν ἑταῖροι· | πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖς ἐπεποίθειν, | σημαίνειν, αὐτὸς δὲ μέγα κρατέων ἤνασσεν Π 168 ff.

686. **πολέμοιο δυσηχέος**: *cf.* fremituque sequuntur | horrisono Verg. *Aen.* ix. 54 f.

687. **οὐ γὰρ** *κτλ.*: *for there was no one, etc.* — **ἐπὶ στίχας**: *into ranks, so as to form ranks. Cf.* Γ 113. — **ἡγήσαιτο**: opt. without *ἄν*, after *οὐ γὰρ κτλ.*; *cf.* *ὡς οὐκ ἔσθ', ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι* Χ 348 *who should ward off the dogs from thy head.*

688. **κεῖτο**: sign of inactivity, in sharp contrast with *ποδάρκης*. *Cf.* vs. 721, 724, 771; *ἀλλ' ἄνα, μηδ' ἔτι κεῖσο* Σ 178 addressed to Achilles by the goddess Iris. — **ἐν νήεσσι**: *i.e.* in the camp; see on Α 12.

689. **κούρης**: causal gen., *cf.* v. 694; see on Α 65. — **Βρισηΐδος**: see on Α 184, 348.

690. **ἐξείλετο**: *i.e.* received as his *γέρας ἐξαίρετον*, see on Α 124.

691. **Λυρνησσόν**: in the Troad, not far from Thebes. Briseïs tells of its capture and destruction, Τ 290 ff. See on Α 125. — **Θήβης**: see on Α 366.

692. **κὰδ δ' ἔβαλεν**: a change to the finite const., after the partic. *διαπορθήσας*, *cf.* Γ 80; see § 1 *e*. — **Μύνητα**: king of Lyrnessus, and (acc. to the later story) husband of Briseïs. — **ἐγχεσιμώρους**: see on v. 604.

694. **τάχα**: Achilles is reconciled with Agamemnon, goes forth to battle, and kills Hector, on the 27th day of the action of the *Iliad*, five days after the events narrated in this Second Book. In other passages his inactivity is called *long*, *cf.* Ἀχιλλεὺς | *ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς* Τ 45 f., Σ 125, 248.

695–710. *The forces of Protesilaus.*

695. **Φυλάκην**: this and the following four cities lay on the eastern coast of Phthiotis. — **Πύρασον**: named from the wheat (*πυρός*) which abounded in the region. — **ἀνθεμόεντα**: see on v. 503.

696. **Δήμητρος τέμενος**: *consecrated field of Demeter*; in appos. with **Πύρασον**, *cf.* vs. 506, 592. This afterwards gave to Pyrasus the name *Δημήτριον*. — **τέμενος**: lit. *a piece of land set apart* (*τέμνω*) for a divinity or a royal domain. Its use corresponds in some respects with that of templum. — **μητέρα μήλων**: Mt. Ida is called *μητὴρ θηρῶν*, Θ 47.

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ἀγχίαλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποιην,
τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν
ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
νηὸς ἀποθρώσκοντα πολὺ πρώτιστον Ἀχαιῶν.
οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλά σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,

697. **ἀγχίαλον**: this epith. would fit the other cities also. — **λεχεποίην**: *grass-bedded, grassy.*

698. **Πρωτεσίλαος**: the first to fall in the war; the name is significant, *cf.* v. 702. High honors were paid to him at Elaeus in the Thracian Chersonese, down to the time of the Persian wars; Hdt. ix. 116. His ship was the centre of the fiercest conflict when Hector forced his way to the ships of the Greeks, Ο 704 ff., Π 285, and it was half consumed by fire before Patroclus appeared with the Myrmidons, and repulsed the Trojans. — **ἡγεμόνευεν**: *was the leader.*

699. **ἔχεν κάτα κτλ.**: *held down, covered; cf.* κάτεχεν φυσίζοος (*life-giving*) αἶα Γ 243. He was in the realm and power of the dark earth. *Cf.* ἥ μιν ἐρύξει (*hold him back*) | γῆ φυσίζοος, ἥ τε κατὰ κρατερόν περ ἐρύκει Φ 62 f. — **μέλαινα**: see on Γ 103.

700. **ἀμφιδρυφής**: women tore their faces in mourning, *cf.* ἀμφίδρυφοι παρειαί Λ 393. — **Φυλάκῃ**: dat. of place.

701. **ἡμιτελής**: *half-finished.* He left home for the war before he could complete his house. He had hardly begun life for himself when he was killed. *Cf.* τὴν οἰκίαν ἐκτελέσαι μοι πρότερον ἐπίτρεψον· ἡμιτελὴς γὰρ ὁ δόμος καταλέλειπται Lucian *Catapl.* 8. — **Δάρδανος ἀνήρ**: *a Dardanian warrior,* as Π 807. Acc. to the later amplified form of the story, this was Hector; but Homer does not call any Trojan Δάρδανος, though the Dardanians were included among the Τρῶες.

703. **οὐδὲ μὲν οὐδὲ κτλ.**: as v. 726. The repetition of the neg. gives it great weight. The first neg. belongs to the whole sent.; the second is to be const. closely with οἱ, — neque vero ne hi quidem. — **πόθεόν γε μέν** [μήν]: lit. *they missed him indeed,* equiv. to καὶ ποθοῦντές περ ἀρχόν. The word before γε μέν is made prominent and always forms an adversative asyndeton (see § 2 *m*). The Eng. idiom introduces such a clause by *yet, but.* — **ἀρχόν**: *i.e.* their former leader.

704. **σφέας**: monosyllabic, see § 7 *a.* — **Ποδάρκης**: leader of the Phthians, Ν 693, 698, since the cities named vs. 695 ff. were in Phthiotis.

705. **Φυλακίδαο**: with ῡ, but Φῠλάκῃ v. 700; *cf.* Πρῐαμίδης v. 817 with Πρῐ́αμον Γ 146; see § 41 *g.*

706. **αὐτοκασίγνητος**: *own brother,* as Γ 238. The tragic poets use also αὐτάδελφος, αὐτανέψιος, αὐτόπαις.

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ὁπλότερος γενεῇ · ὁ δ' ἅμα πρότερος καὶ ἀρείων,
ἥρως Πρωτεσίλαος ἀρήιος · οὐδέ τι λαοὶ
δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα.
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
οἳ δὲ Φερὰς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ ἐυκτιμένην Ἰαωλκόν,
τῶν ἦρχ' Ἀδμήτοιο φίλος πάις, ἕνδεκα νηῶν,
Εὔμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη.
οἳ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐὺ εἰδώς,
ἑπτὰ νεῶν · ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα

707 = τ 184. — **πρότερος**: *cf.* *προγενέστερος* v. 555, *γενεῇ πρότερος* Ο 182.

708 f. Only another form of v. 703. — **οὐδέ τι**: *but in nothing.*

711–715. *The kingdom of Eumelus.*

711 f. **Φεράς, Βοίβην** *κτλ.*: cities on the peninsula of Magnesia and in the southeastern part of Pelasgiotis. — **παραί**: for the locative ending, *cf.* *ὑπαί* v. 824, Γ 217; see § 37 *d.* — **Βοιβηΐδα λίμνην**: mentioned also by Pindar *Pyth.* iii. 34, Hdt. vii. 129; *cf.* *Βοιβίαν λίμναν* Eur. *Alc.* 590.

712. **Βοίβην**: on the southeastern outlet of the lake to which it gives its name. — **Ἰαωλκόν**: famed as the chief seat of the Thessalian Minyae (see on v. 511), the capital of King Pelias, and the native city of Jason, the leader of the Argonautic expedition.

714. **Εὔμηλος**: in the *Iliad*, only Ψ 288 ff., as a skilful charioteer. Acc. to δ 797 f., his wife was Iphthime, a sister of Odysseus's faithful wife Penelope. — **ὑπ' Ἀδμήτῳ**: const. with *τέκε*, *cf.* vs. 728, 742, 820. — For the repetition of the name, *cf.* vs. 636, 655, 691.

715. **Ἄλκηστις**: she became proverbial for her devotion to her husband, which led her to die for him. This death is the theme of the *Alcestis* of Euripides. — **Πελίαο**: the unjust king of Iolcos who drove from home his own brother Neleus (see on v. 591), and his half-brother Aeson, and sent Aeson's son Jason in quest of the Golden Fleece. — **θυγατρῶν** *κτλ.*: *cf.* Γ 124.

716–728. *The forces of Philoctetes.*

716 f. These places are on the coast of Magnesia.

718. **τῶν δέ**: anteced. of *οἳ δέ* v. 716. When the rel. clause precedes, the apod. often has *δέ*, as here. — **τόξων ἐὺ εἰδώς**: as v. 720 and freq. *οἶδα* *am skilled in* is followed by the gen.; *cf.* *μάχης ἐὺ εἰδότε πάσης* v. 823, *πολέμων ἐὺ εἰδώς* Δ 310, *κύνε εἰδότε θήρης* Κ 360.

719. **ἐρέται**: the warriors were the oarsmen. *Cf.* *αὐτερέται δὲ ὅτι ἦσαν*

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ἐμβέβασαν, τόξων εὖ εἰδότες ἶφι μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἷες Ἀχαιῶν
ἕλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
ἔνθ' ὅ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
οὐδὲ μὲν οὐδ' οἳ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀιλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀιλῆι πτολιπόρθῳ.
οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,

καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκτήτου ναυσὶ δεδήλωκε (*sc.* Ὅμηρος)· τοξότας γὰρ πάντας πεποίηκε τοὺς προσκώπους Thuc. i. 10.

720. **ἐμβέβασαν**: *had embarked;* see on v. 509. The prep. is repeated in ἐν ἑκάστῃ. — **ἶφι μάχεσθαι** : inf. of result, *so as to* (*so that they could*) *fight etc.* See on Α 8.

721 = ε 13. The last hemistich as ε 395, ο 232.

722. **Λήμνῳ**: the Achaeans landed at Lemnos on their voyage to Troy and received hospitality from King Euneüs, Θ 230 ff.; they sent slaves thither for sale, and received wine thence, *cf.* Η 467 ff., Φ 40 ff., Ω 753. — The repetition of the prep. gives to ἐν Λήμνῳ somewhat more independence from ἐν νήσῳ.

723. **ὀλοόφρονος ὕδρου**: const. with ἕλκεϊ, ablatival gen., *from the cruel water-snake;* see on v. 396. The wound not only disabled Philoctetes but rendered his presence odious to his comrades.

724. **τάχα δὲ** κτλ.: the Catalogue contains several such references to events which do not fall within the time of the action of the *Iliad*, *cf.* vs. 690 ff., 699 ff. — A prophet declared that Troy could be taken only with the help of the arrows of Heracles that Philoctetes had in his possession. Acc. to Sophocles in his tragedy *Philoctetes*, the hero was brought from Lemnos to Troy by Odysseus and Neoptolemus (son of Achilles). No other allusion to this story is found in the Homeric poems. Philoctetes reached home in safety at the close of the war, γ 190.

725. **Ἀργεῖοι παρὰ νηυσί**: parenthetical, in a kind of appos. with the subj. of ἔμελλον. — **Φιλοκτήταο**: const. with μνήσεσθαι.

726 = v. 703.

727. **Μέδων**: is mentioned Ν 693, as in command of the Phthians, with Podarces (v. 704). He was killed by Aeneas, Ο 332 ff. — **Ὀιλῆος**: father of the lesser Ajax, v. 527.

728. **ῥά**: points back to the preceding verse, *cf.* vs. 650, 742.

729–733. *Forces of the Asclepiads.*

729. **Τρίκκην** κτλ.: cities in Western Thessaly, in Hestiaeotis. At Tricca was one of the oldest sanctuaries of Asclepius, and the home of the king. — **κλωμακόεσσαν**: *rocky;* it lay on the steep slopes of Mt. Pindus.

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οἵ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος,
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθώ, Ποδαλείριος ἠδὲ Μαχάων.
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
  οἳ δ' ἔχον Ὀρμένιον, οἵ τε κρήνην Ὑπέρειαν,
οἵ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
  οἳ δ' Ἄργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὄρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκήν,
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεύς,
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἱπποδάμεια
ἤματι τῷ ὅτε φῆρας ἐτίσατο λαχνήεντας,

730. **Οἰχαλίην**: see on v. 596.

731. **Ἀσκληπιοῦ**: better written as Ἀσκληπιόο, see on v. 518.

732. **Ποδαλείριος**: mentioned elsewhere only Λ 833. — **Μαχάων**: heals the wound of Menelaus, Δ 200 ff. He was wounded by Paris, Λ 505 ff.

734–737. *Forces of Eurypylus.*

734. **Ὑπέρειαν**: this spring seems to be in the mind of Hector when he speaks of the possibility that after the capture of Troy, his wife Andromache will be made, as a slave, to draw water, καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης Ζ 457.

735. **λευκὰ κάρηνα**: *gleaming heights*, lit. *white heads; cf.* v. 739. See on v. 117.

736. **Εὐρύπυλος**: a prominent hero. He was among the first to desire to try the single combat with Hector (Η 167), and to rally after the rout (Θ 265). He is to be distinguished from two others of the same name, v. 677 and λ 520.

738–747. *The forces of Polypoetes.*

738 f. **Ἄργισσαν** κτλ.: cities of the Lapithae (see on Α 263), in the western part of what was Perrhaebia in later times.

739. **Ὀλοοσσόνα**: the most important city in Perrhaebia. — **πόλιν λευκήν**: because of its chalk cliffs.

740. **Πολυποίτης**: appears Ζ 29, with Leonteus Μ 129 ff. (where they are called Lapithae), 182 ff., Ψ 836 ff.

741. **Πειριθόοιο**: see on Α 263. — **τέκετο Ζεύς**: *cf.* Ξ 317 f.

742. **κλυτός**: as fem., *cf.* κλυτὸς Ἀμφιτρίτη ε 422. Homer does not use the form κλυτή. See on v. 77.

743. **ἤματι τῷ ὅτε**: see on 351. — **φῆρας**: see on Α 268. — **λαχνήεντας**: *cf.* ἣν μὲν ἴδωσι κομήτην (*long-haired man*) | ἄγριόν τινα τῶν λασίων (*shaggy*) τούτων . . . Κενταύροις ᾔκασαν αὐτάς

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τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασσεν·
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρηος,
υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο.
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἕποντο μενεπτόλεμοί τε Περαιβοί,
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
οἵ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,
ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ·
οὐδ' ὅ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,

(*took the form of centaurs*) Arist. *Clouds* 348 ff.

744. **Πηλίου**: Mt. Pelion, south of Mt. Ossa, was celebrated in mythology as the home of the centaurs, esp. of Cheiron (*δικαιότατος Κενταύρων*) who trained the youthful Achilles, Λ 832. — **Αἰθίκεσσι**: these dwelt on the slopes of Mt. Pindus, near the sources of the Peneüs.

745. **οὐκ οἶος**: const. with *ἡγεμόνευε*, v. 740. — **ἅμα τῷ γε κτλ.**: no conj. connects this with *οὐκ οἶος*, since it is in a kind of appos. with it (see § 2 *m*), expressing more fully the thought of the first words of the verse (see on Α 2).

746. **ὑπερθύμοιο**: in a laudatory sense. *Cf.* *υἷας ὑπερθύμους Λαπιθάων αἰχμητάων* (*i.e.* Polypoetes and Leonteus) Μ 128. — **Καινεΐδαο**: *cf.* Α 264.

748–755. *Aenianians and Perrhaebians.*

748. **Γουνεύς**: only here in Homer. — **Κύφου**: a city in Northern Thessaly, near a mountain and river of the same name.

749. **Ἐνιῆνες** [*Αἰνιᾶνες*], **Περαιβοί**: Pelasgian tribes, mentioned only here in Homer. The Aenianians had different abodes at different times.

750. **Δωδώνην**: in Epirus at the foot of Mt. Tomaros, although the connection here seems to place it in Thessaly. There was the oldest oracle of the Greeks, where ascetic priests interpreted the rustling of the sacred oak; *cf.* the prayer of Achilles: *Ζεῦ ἄνα Δωδωναῖε Πελασγικέ, τηλόθι ναίων,* | *Δωδώνης μεδέων δυσχειμέρου, ἀμφὶ δὲ Σελλοὶ* | *σοὶ ναίουσ' ὑποφῆται* (*prophets*) *ἀνιπτόποδες* (*with unwashen feet*) *χαμαιεῦναι* (*whose beds are the ground*) Π 233 ff. No oracles are mentioned in the *Iliad;* in the *Odyssey* reference is made to the oracle at Dodona, ξ 327 ff., and to Agamemnon's consultation of Apollo at Pytho (Delphi) θ 79 ff. — **οἰκί' ἔθεντο**: *built their homes.*

751. **ἀμφί**: *on the banks of.* — **Τιταρήσιον**: later called Europus. It rose on Mt. Titarion, near Mt. Olympus. Perrhaebians dwelt there. — **ἔργα**: *tilled fields; cf.* hominumque labores Ovid *Met.* ii. 404.

753. **ἀργυροδίνῃ**: *silver-eddying;* because of the white waves and eddies of the turbid Peneüs, where the clear Titaresius empties its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

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ἀλλά τέ μιν καθύπερθεν ἐπιρρέει ἠΰτ' ἔλαιον·
ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.
  Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
  οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
τίς τ' ἂρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν ἠδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἕποντο.
ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὔμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,

754. **ἀλλά τε**: see on A 82. — **ἠΰτ' ἔλαιον**: refers to the water of the one stream flowing above the other.

755. **ὅρκου δεινοῦ**: explained by its appos. *Στυγός*. *Cf.* *Στυγὸς ὕδωρ, ὅς τε μέγιστος | ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν* ε 185 f. — This introduces a mythical explanation that gives a miraculous quality to the water. — **Στυγός**: limits *ὕδατος* as in ε 185, just quoted. — **ἀπορρώξ**: *branch* of the water of the Styx, as the Cocytus also is said to be (κ 514). This mysterious connection with the Styx (a stream with a high fall, in Arcadia) was imagined prob. because of its violent current.

756–759. *The Magnesians.*

756. **Μαγνήτων**: a tribe in Northeastern Thessaly. They and Prothoüs do not appear again in the *Iliad*.

757. **Πηνειόν**: the most important river of Thessaly. It flows into the sea through the beautiful vale of Tempe, between Mts. Olympus and Ossa.

758. **Πρόθοος θοός**: the poet puns upon the name, see § 2 *c*.

760–785. *Conclusion of the Catalogue of the Achaean forces.*

760. *Cf.* v. 487.

761. **τίς τ' ἄρα**: *cf.* A 8. — **ὄχ' ἄριστος**: see on A 69. — **ἔννεπε**: see on v. 484.

762. **αὐτῶν κτλ.**: *cf.* v. 466. — **ἅμα ἕποντο**: *cf.* A 158.

763. **μέγα**: adv., see on A 78. — **Φηρητιάδαο**: Admetus; *cf.* vs. 713 ff. Or this name may be given to Pheres's *grandson* Eumelus, see on v. 621. In the funeral games in honor of Patroclus, these mares of Eumelus would have won the race but for an accident, Ψ 376 ff., 532 ff. — This statement is subject to qualification below, *ὄφρ' Ἀχιλεὺς μήνιεν* v. 769, vs. 764–767 being parenthetical.

764. **Εὔμηλος**: see v. 714. — **ποδώκεας**: this and the following epiths. are attracted to the construction of the rel. clause; *cf.* *Λαοδίκην* Γ 124, *Αἰθίοπας τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν* α 23, *Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν, | ἀντίθεον Πολύφημον* α 69 f. — **ὄρνιθας**: for the length of the last syllable, see on v. 190. For the comparison, *cf.* *θείειν δ' ἀνέμοισιν ὁμοῖοι* K 437, of the horses of the Thracian Rhesus.

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ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐίσας·
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.
ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες
τόξοισίν θ'· ἵπποι δὲ παρ' ἅρμασιν οἷσιν ἕκαστος,
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,

765. **σταφύλῃ ἐίσας**: *like to a plumb line*, "straight as an arrow." *Cf.* *ἐπὶ σταθμὴν ἴθυνεν* ε 245. — **ἐπὶ νῶτον**: *along, over the back*, *cf.* v. 308.

766. **ἐν Πηρείῃ**: prob. the region of Pherae where Apollo served Admetus as herdsman. Angry at the death of Asclepius, Apollo had killed the Cyclopes of Zeus, and as a punishment was sent to serve a mortal; see Euripides's *Alcestis ad init.* Apollo retained his interest in these mares and sought to secure for them the victory in the chariot race, Ψ 383 ff.

767. **φόβον** *κτλ.*: *the flight of Ares* attends them. For the ablatival gen., see on v. 396. *φόβος* does not mean mere *fright* in Homer, see § 2 *v*.

768. **αὖ**: marking the contrast with *ἵπποι μέν* v. 763; *cf.* *αὖτε* v. 819, Α 237, Γ 241, *αὐτάρ* Α 51, 127, 333, Γ 69. — **Αἴας**: *cf.* *Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο | τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα* Ρ 279 f.

770. **ἵπποι**: these were immortal steeds, sired by Zephyrus, given by Poseidon to Peleus; *cf.* Π 148 ff., Ρ 443 f.; Ψ 276 ff. — **φορέεσκον**: *drew;* the Homeric heroes did not ride on horseback. Thus *ἵπποι* often stands for *horses and chariots*; *cf.* v. 554, Γ 265.

771 f. = Η 229 f. — **ἐν νήεσσι**: *cf.* vs. 688 f. This noun receives the epiths. of ships, although it means *camp* here.

772. **ἀπομηνίσας**: *giving vent to his wrath away* (*ἀπό*) from the battle-field, equiv. to *ἀπεὼν καὶ μηνίσας*.

773. **λαοί**: in contrast with *ὁ μέν* v. 771, *their leader*.

774 = δ 626, ρ 168. — **δίσκοισιν**: this contest was not unlike the modern 'putting the shot.' The prize was given to him who hurled the discus furthest, θ 186 ff. — **αἰγανέῃσιν**: dat. of means with *ἱέντες*. The companions of Odysseus have their hunting spears with them, ι 156.

775. **παρ' ἅρμασιν**: where they had been tied when released from the yoke, *cf.* *ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἱδρώοντας, | δῆσαν δ' ἱμάντεσσι παρ' ἅρμασιν οἷσιν ἕκαστος* Θ 543 f.; in contrast with *ὑφ' ἅρμασι*, where the horses are *under the* yoke before the *chariot*, as Θ 402. — **ἕκαστος**: appos., as Α 606.

776. **ἐλεόθρεπτον**: *grown on moist*

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ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίῃς. οἱ δ' ἀρχὸν ἀρηίφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
οἱ δ' ἄρ' ἴσαν, ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·
γαῖα δ' ὑπεστενάχιζε Διὶ ὣς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέι γαῖαν ἱμάσσῃ
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς.

meadows. — The Homeric horses were fed on λωτόν (*clover*), σέλινον (a kind of *parsley*), κύπειρον (a fragrant marsh plant) δ 603, and on κρῖ λευκόν (*white barley*) Ε 196, πυρός (*wheat*) Θ 188, and ὄλυραι Ε 196 or ζειαί (*spelt*) δ 604.

777. **εὖ πεπυκασμένα**: *well covered* (*sc.* πέπλοις, *cf.* δίφροι . . . ἀμφὶ δὲ πέπλοι πέπτανται Ε 193 ff., Θ 441), away from the dust. — **κεῖτο**: *lay.* When chariots were out of use, their wheels were sometimes removed, *cf.* Ε 722. But κεῖμαι is often perf. pass. of τίθημι. — **ἀνάκτων**: *of the masters* (const. with ἅρματα); Achilles and his lieutenants (see on v. 685). The λαοί did not fight ἀφ' ἵππων.

778. **οἱ δέ**: the λαοί and ἄνακτες. — **ἀρηίφιλον**: only here as epith. of Achilles. — **ποθέοντες**: *cf.* v. 703.

779. **φοίτων** [ἐφοίταον] κτλ.: *wandered to and fro*, *cf.* Γ 449.

780. Return to the narrative which was interrupted by the Catalogue (v. 484); but while, at v. 476, the leaders are busy in arranging their troops, here they are represented as already moving forward for the attack. — **οἱ δέ**: the Achaeans. — **ὡς εἴ τε** κτλ.: *as if the earth were devoured* (lit. *pastured off*) *by fire.* νέμομαι is used as pass. only here. The opt. is used to express a mere conception of the mind, *cf.* βῆ δ' ἴμεν αἰτήσων . . . | πάντοσε χεῖρ' ὀρέγων, ὡς εἰ πτωχὸς (*beggar*) πάλαι εἴη ρ 365 f., ἂψ ἐπέθηχ', ὡς εἴ τε φαρέτρῃ (*quiver*) πῶμ' (*cover*) ἐπιθείη ι 314. — The comparison relates to the gleam of the armor and weapons, *cf.* vs. 455 ff.

781. "The earth trembled as from an earthquake." — **Διὶ ὥς**: *sc.* στεναχίζει, — *groaned as* it groans *under Zeus, under the power of Zeus.* ὑπὸ ποσσί v. 784 corresponds to this. — **Διί**: for the length of the ultima, see on ὄρνιθας v. 764, and Διί v. 636.

782. **χωομένῳ**: in his wrath. An instance of the exhibition of this anger follows. — **ὅτε τε**: with hypothetical subjv., *cf.* ὅτε τε Ζεὺς ἐν φόβον ὄρσῃ Ξ 522. — **ἀμφὶ Τυφωέι**: a mighty giant, symbol of volcanic power. He opposed Zeus, but was overcome by the thunderbolt, and was buried under a mountain. From this he belches forth fire. When he attempts to rise, he causes earthquakes; then Zeus smites with his lightning the earth *about Typhoeus, i.e.* the earth, that which covers him. Pindar, in his first Pythian ode, represents the monster as lying under Mt. Etna, and extending to Mt. Vesuvius. — *Cf.* 'In bulk as huge | As whom the fables name of monstrous size, | . . . Briareos [Α 403] or Typhon, whom the den | By ancient Tarsus held.' Milton *Par. Lost* i. 196 ff.

783. **εἰν Ἀρίμοις**: *in the land of the Arimi*, in Cilicia. This belongs to the

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ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
εἴσατο δὲ φθογγὴν υἷι Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς,

so-called 'earthquake belt.' *Cf.* durumque cubile | Inarime Iovis imperiis imposta Typhoeo Verg. *Aen.* ix. 715 f. — **εὐνάς**: *couch.*

784. *Cf.* scuta sonant pulsuque pedum conterrita tellus Verg. *Aen.* vii. 722.

785 = Γ 14. *Cf.* Ψ 364. — **διέπρησσον**: intrans., *advanced.* — **πεδίοιο**: local gen., *on the plain; cf.* v. 801. The acc. is used with no essential difference of meaning, Α 483.

Vs. 786–877. *The forces of the Trojans.*

786. **ποδήνεμος**: Iris is *ἀελλόπος* Θ 409 *storm-footed; cf.* Κ 437 quoted on v. 764. — **ὠκέα** [*ὠκεῖα*]: for the inflection, see § 20 *c.* — **Ἶρις**: the gods' messenger in the *Iliad* for all that pertains to war, while Hermes bears the messages of peaceful life. See also Γ 121.

787. **πὰρ Διός**: const. with *ἦλθε*, *cf.* *ὠκέα Ἶρις | ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου* Σ 166 f., (*Ἶρις*) *Διὸς ἄγγελος* Ω 169, *Διόθεν δέ μοι ἄγγελος ἦλθεν* Ω 561.

788. **ἀγορὰς ἀγόρευον**: *were holding an assembly, cf.* *πόλεμον πολεμίζειν* Γ 435, *βουλὰς βουλεύειν* Κ 147. — **ἐπὶ Πριάμοιο θύρῃσιν**: *at the gates of Priam; i.e.* before the palace, where acc. to oriental custom the king sat in judgment. *Cf.* (*ἀγορὴ γένετο*) *παρὰ Πριάμοιο θύρῃσιν* Η 346, 'Judges and officers shalt thou make thee in all thy gates' *Deut.* xvi. 18.

789. **πάντες**: *i.e. all* the nobles; it is limited by the circumstances of the case. — No special *βουλή* (*cf.* v. 53) of the Trojans is mentioned. The gathering of chiefs Κ 300 was only a council of war.

790 = Γ 129, Λ 199, Ω 87. — **προσέφη**: *sc.* *μίν* (referring to Priam), as v. 172. *Cf.* v. 795.

791. **φθογγήν**: at first only the similarity of voice receives prominence, as Ν 216, Υ 81, in close connection of thought with *προσέφη*. But here, as in the other cases, a transformation of the whole person is to be assumed; hence *ἐεισαμένη* v. 795 without the addition of *φθογγήν*. The contents of the speech, however, cause Hector to recognize the goddess, v. 807.

792. **ποδωκείῃσι κτλ.**: equiv. to *ποσὶ κραιπνοῖσι πεποιθώς* Ζ 505. For the plural, *cf.* *προθυμίῃσι* v. 588.

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τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
τῷ μιν ἐεισαμένη προσέφη πόδας ὠκέα Ἶρις·
"ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοι εἰσίν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ' οὔ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.

793. **τύμβῳ κτλ.**: *on the top of the mound.* This mound of Aesyetes was at the extremity of the ridge south of Ilium Novum. His son Alcathoüs married the daughter of Anchises (Ν 427).

794. **δέγμενος ὁππότε**: exspectans dum, generally followed by the aor. opt., as *δέγμενος . . . ὁπότε λήξειεν ἀείδων* Ι 191, *cf.* *ποτιδέγμενοι ὁππότ' ἄρ' ἔλθοι | Ἰδαῖος* Η 415 f. — **ναῦφιν**: ablatival gen. with *ἀφορμηθεῖεν.* For the form, see § 15, *a*, *b*.

795. **τῷ μιν ἐεισάμενη**: *cf.* v. 22, Π 720, Ρ 326, 585, Υ 82, ζ 24. — **μίν**: *i.e.* Priam; const. with *προσέφη.* This verse repeats the sum of vs. 790 f., because of the interposed clauses.

796. **ὦ γέρον**: as Ω 411, 460, 683, in addressing Priam. Elsewhere this beginning of the verse is addressed to Nestor. — **αἰεί τοι**: *cf.* Α 107, 177, 541. — **φίλοι**: pred. — **ἄκριτοι**: *cf.* v. 246. Iris blames Priam's untimely unconcern.

797. **πόλεμος δὲ** *κτλ.*: contrast (paratactic, § 3 *q*) with *ἐπ' εἰρήνης in time of peace.* — **ἀλίαστος**: *cf.* v. 420.

798. **δή**: equiv. to *ἤδη.* — **πολλά**: cognate acc. with *εἰσήλυθον.* It does not differ greatly from *πολλάκις.* — For the form of the contrast, *cf.* Γ 184 ff., *αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι . . . ἀλλ' οὔ πω τοίους ἵππους ἴδον* Κ 548 ff., δ 267 ff., λ 416 ff.

799. *Cf.* v. 120.

800. **ἐοικότες**: *sc.* in number. *Cf.* v. 468. — *Cf.* 'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore,' *Genesis* xxii. 17. — **ἤ**: in a comparison where the poet leaves the choice open; *cf.* *Πηνελόπεια | Ἀρτέμιδι ἰκέλη ἠὲ χρυσέῃ Ἀφροδίτῃ* ρ 36 f.

801. **προτὶ ἄστυ**: const. with *ἔρχονται.*

802. **Ἕκτορ**: Iris turns to address Hector as the commander-in-chief, on whom above all others depends the weal of the state; *cf.* *οἶος γὰρ ἐρύετο* (*guarded*) *Ἴλιον Ἕκτωρ* Ζ 403, *οἶος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά* Χ 507, *ὅ μοι* (*sc.* Hecuba) *νύκτας τε καὶ ἦμαρ | εὐχωλὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ | Τρωσί τε καὶ Τρῳῇσι κατὰ πτόλιν, οἵ σε θεὸν ὣς | δειδέχατο* Χ 432 ff. Hector was the mightiest of the fifty sons of Priam, Ω 495 ff. In Ζ is the account of an affectionate meeting of Hector and his wife Andromache; in Η, Hector fights in single combat with Telamonian Ajax; he breaks his way

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πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."
ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρειν.
ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,

through the gates of the Greek camp, M 445 ff.; he is grievously wounded by Ajax, Ξ 402 ff., but Apollo restores his strength, and he returns to the conflict, O 246 ff., and advances to the very ships of the Achaeans, Π 114 ff.; he slays Patroclus, the friend of Achilles, Π 818 ff.; he is himself slain by Achilles, X 330. The Twenty-fourth Book tells the story of Priam's visit to the Achaean camp to ransom Hector's body. The last verse of the *Iliad* is *ὣς οἵ γ' ἀμφίεπον τάφον Ἕκτορος ἱπποδάμοιο* Ω 804. — **δέ**: for the order of words, see on A 282. — **ὧδέ γε**: const. with *ῥέξαι*. It refers to what follows; *cf.* Γ 442.

803. **πολλοὶ** *κτλ.*: explanatory preparation for v. 805. For the thought, *cf.* vs. 130 f.

804. *Cf. οὐ γὰρ πάντων* (*sc. Τρώων ἠδ' ἐπικούρων*) *ἦεν ὁμὸς θρόος* (*shout*) *οὐδ' ἴα γῆρυς* (*voice*), | *ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες* Δ 437 f., *τ* 175 (quoted on v. 645). — **πολυσπερέων**: *wide-spread, far-scattered,* like *πολύκλητοι* of Δ 438.

805. **τοῖσιν**: *to these;* antec. of the following rel. No conj. is used to connect this with what has preceded, since this is in a kind of appos. with *ὧδέ γε ῥέξαι*. For the dat., *cf. Τρωσί* v. 816. Each is to give orders to his countrymen, as usual. This indicates the separation into tribes (accomplished v. 815) corresponding to that of the Greeks, vs. 362 f.

806. **τῶν δ' ἐξηγείσθω**: *and let him lead these forth, sc.* from the city to the field of battle. — **πολιήτας**: *his fellow-citizens;* without any political meaning; equiv. to *οἷσί περ ἄρχει*. This measure is intended esp. for the great number of Trojan allies.

807. **οὔ τι** *κτλ.*: *by no means failed to recognize* (*i.e. he recognized clearly*) *the speech of the goddess,* he recognized the goddess herself. For the litotes, see on A 220, § 2 *r*.

808. **ἐπὶ τεύχεα**: *to fetch their arms;* like Att. *μετὰ τεύχεα, cf. ἐπὶ βοῦν ἴτω* *γ* 421 *fetch a heifer.*

809 = Θ 58. — **πᾶσαι πύλαι**: *the whole gate,* — the Scaean (Γ 145) or Dardanian (E 789) gates, leading from the city to the plain. Homer does not mention any other gates of the city. *πύλαι* is always plural in Homer, of one gate with two wings or doors (*σανίδες*).

810 = Θ 59, *ω* 70. The second hemistich also Δ 449, Θ 63. — **ἱππῆες**: *cf. ἱππότα* v. 336; not mounted like the Attic *ἱππῆς*.

811. **ἔστι δέ τις**: a favorite Epic beginning of a description, *cf. ἔστι δέ*

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ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἤ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἕκτωρ,
Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι

τις Θρυόεσσα πόλις Λ 711, ἔστι δέ τις ποταμὸς κτλ. Λ 722, ἔστι δέ τι σπέος Ν 32, *cf.* ἔστι πόλις Ἐφύρη Ζ 152, urbs antiqua fuit Verg. *Aen.* i. 12. — **πόλιος**: disyllabic by synizesis; see § 7. The ultima is long before the caesural pause; see § 41 *p*.

812. **ἀπάνευθε**: *aside, sc.* from the principal road. — **περίδρομος**: *i.e.* free-lying, lying in an open place. *Cf.* περίδρομοι ἀμφοτέρωθεν Ε 726. — **ἔνθα κτλ.**: see on v. 397.

813. **Βατίειαν**: rubeta, *Thornhill.*

814. **ἀθάνατοι κτλ.**: for the language of the gods, see on Α 403. — **σῆμα**: such a tomb as that of v. 604. — **πολυσκάρθμοιο**: *agile, sc.* in battle; *cf.* ἐύσκαρθμοι φέρον ἵπποι Ν 31. — **Μυρίνης**: perhaps one of the Amazons mentioned Γ 189.

815. **διέκριθεν**: see on v. 805; *cf.* vs. 475 f.

816–877. *The Trojans and their Allies.* The force opposed to the Achaeans is composed of sixteen contingents: I. five contingents from Trojan peoples (vs. 816–839), and II. eleven contingents of allies (ἐπίκουροι, vs. 840–877). Of the allies, three divisions come from Europe, and eight from Asia. I. Trojans from (*a*) Ilios, (*b*) Dardania, (*c*) Zelea, (*d*) Adrastea, (*e*) Percote *etc.*; II. Allies (from Europe), (*a*) Thracians, (*b*) Ciconians, (*c*) Paeonians; (from Asia), (*a*) Pelasgians, (*b*) Paphlagonians, (*c*) Halizonians, (*d*) Mysians, (*e*) Phrygians, (*f*) Maeonians, (*g*) Carians, (*h*) Lydians.

The catalogue of the Trojans is far less exact and detailed than that of the Achaeans; it contains no definite statements of number. The total number of Trojans and allies was 50,000, acc. to Θ 562 f.: 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 12,000 were Trojans, if vs. 123–130 are to be interpreted literally. The Catalogue does not name the Λέλεγες and Καύκωνες (Κ 429, Υ 329, Φ 86). In Κ 434, λ 519–522, other troops are mentioned as reinforcements.

816–839. *The Trojans.*

816. **Τρωσί**: in the narrower sense, the inhabitants of the city Ἴλιος. — **μέγας**: of stature. The Greeks were prone to believe that no man could be physically small, but mentally great. *Cf.* v. 653. — **κορυθαίολος**: as epith. of Ares, Υ 38; elsewhere only of Hector, as Γ 324. *Helmet-waving,* a mark of martial activity, *cf.* et cristam adverso curru quatit aura volantem Verg. *Aen.* xii. 370. — The last half of this verse is found twelve times in the *Iliad.*

817. **πλεῖστοι κτλ.**: as the flower of the whole army.

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λαοὶ θωρήσσοντο, μεμαότες ἐγχείῃσιν.
Δαρδανίων αὖτ᾽ ἦρχεν ἐὺς πάις Ἀγχίσαο,
Αἰνείας, τὸν ὑπ᾽ Ἀγχίσῃ τέκε δῖ᾽ Ἀφροδίτη,
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἷε,

818. **μεμάότες**: as Ν 197, Π 754, elsewhere *μεμαῶτες* as v. 543; see § 41 *d*. Only here with the simple dat., *striving forward* with the lance, *i.e.* eager for the fray.

819. **Δαρδανίων**: adj. as subst.; "inhabitants of the district Dardania," *cf.* (*Δάρδανος, υἱὸς Διὸς*) *κτίσσε δὲ Δαρδανίην, ἐπεὶ οὔ πω Ἴλιος ἱρὴ | ἐν πεδίῳ πεπόλιστο* Υ 216 f. Dardanus was grandfather of Tros, who gave his name to the district *Τροίη* (v. 162, Γ 74); while Tros in turn was the father of Ilus, who gave his name to the city *Ἴλιος* and was father of Laomedon and grandfather of Priam. See Υ 215 f. The Dardanians are second in rank to the Trojans; *cf.* *Τρῶες καὶ Δάρδανοι ἠδ᾽ ἐπίκουροι* Γ 456. Elsewhere they are called *Δάρδανοι*, but only in the two oft-recurring verses, Γ 456, *Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί* Θ 173; they are also called *Δαρδανίωνες*, as Η 414; the women are called *Δαρδανίδες*, as Σ 339. The name is preserved in the modern 'Dardanelles.'—**αὖτε**: correl. with *μέν* v. 816, see on v. 768.—**Ἀγχίσαο**: Anchises is nowhere referred to by Homer as alive at the time of this war.

820. **Αἰνείας**: the hero of the *Aeneid*. He is a third cousin of Hector. He was severely wounded by Diomed, Ε 305 ff., but was rescued by his mother Aphrodite, and healed by Apollo in his temple, Ε 445 ff.; he led one of the battalions against the wall of the Achaeans, Μ 98; he met Achilles, and would have been slain by him, but for the intervention of Poseidon, who saved him that the race of Dardanus might not be entirely destroyed, *νῦν δὲ δὴ Αἰνείαο βίη Τρώεσσιν ἀνάξει | καὶ παίδων παῖδες* Υ 307 f.—**Ἀφροδίτη**: in this word *φρ* cannot be allowed to make the preceding vowel long by metrical position; for it would give — ◡ — —, which could not be introduced in dactylic verse. See § 41 *i α*.

821. **Ἴδης**: a lofty mountain-chain in the Troad, stretching from northwest to southeast, with many projecting shoulders.—**ἐν κνημοῖσι**: where Anchises had charge of the herds and herdsmen; *cf.* *ἥ μιν* (Aeneas) *ὑπ᾽ Ἀγχίσῃ τέκε βουκολέοντι* Ε 313. It was one of the patriarchal customs of those times that kings and kings' sons tended their flocks on the slopes of the mountains, *cf.* Ζ 25, 424.—**θεὰ βροτῷ**: for the antithesis, *cf.* *οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται* α 32.

822. **ἅμα τῷ γε**: *cf.* v. 745, Μ 99.—**Ἀντήνορος**: Antenor was the Trojan Nestor, and father of many doughty sons, of whom nine are mentioned in the *Iliad*, besides the two following. Seven of the eleven sons were slain in the battles of the *Iliad*. He advocated the restoration of Helen and her treasures, Η 350 ff.; he received Menelaus and Odysseus at his house when they came to Troy as embassadors, Γ 205 ff.; he accompanied Priam to the field to strike a truce, Γ 262. *Cf.* Γ 148.

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Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες, τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
οἳ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
τῶν ἦρχ' Ἄδρηστός τε καὶ Ἄμφιος λινοθώρηξ,
υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων

823 = Μ 100. — **Ἀρχέλοχος**: slain by Ajax, Ξ 463 ff. — **Ἀκάμας**: slain by Meriones, Π 342 ff. — **μάχης πάσης**: *every* kind of *battle*, — on foot or in the chariot, with lance or sword. For the gen., see on v. 718.

824. **δέ**: for the short vowel before following ζ, see on v. 465. — **Ζέλειαν**: also called Ζέλη (*cf.* Ἀθηναίη and Ἀθήνη), on the frontier of Mysia. — **ὑπαί**: see on παραί v. 711. — **πόδα νείατον**: *i.e.* the northern slope. For the acc., *cf.* v. 603.

825. **ἀφνειοί**: because of the well-tilled farms, acc. to Strabo. — **πίνοντες κτλ.**: this expression was often imitated; *cf.* τᾶς (Θήβας) ἐρατεινὸν ὕδωρ πίομαι Pind. *Ol.* vi. 85, extremum Tanain si biberes, Lyce Hor. *Carm.* iii. 10. 1, non qui profundum Danubium bibunt | edicta rumpent Iulia *id.* iv. 15. 21 f., exsul | aut Ararim Parthus bibet, aut Germania Tigrim Verg. *Ecl.* i. 62 f. — **μέλαν**: this epith. is applied to springs and rivers, as well as to the sea, when the surface is disturbed by breezes in such a way as to prevent a clear reflection of the sun's light.

826. **Τρῶες**: in the broader sense, the inhabitants of the country.

827. **Πάνδαρος**: he broke the truce of the Third Book, by shooting an arrow at Menelaus, Δ 89 ff.; he was slain by Diomed, Ε 290 ff. — **καί**: see on Α 249. — **τόξον κτλ.**: *i.e.* Apollo gave him skill with the bow; *cf.* τόξον δ τοι (Teucer) πόρε Φοῖβος Ἀπόλλων Ο 441, laetus Apollo | augurium citharamque dabat, celeresque sagittas Verg. *Aen.* xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandarus, from the horns of a wild goat shot by himself, is described Δ 105–111.

828. **Ἀδρήστειαν**: received its name from Adrestus, v. 830. Like the following cities, it lay in what was Mysia in later times. — **δῆμον**: *the country*, as v. 547. — **Ἀπαισοῦ**: seems to be the Παισός of Ε 612.

829. **Πιτύειαν**: received its name from the neighboring pine forests; as the neighboring Lampsacus was called Πιτυοῦσα. — **Τηρείης**: a mountainous region near Cyzicus.

830. **Ἀμφίος**: the penult is long also Ε 612. Amphius and Adrestus were slain by Diomed, Λ 328 ff. — **λινοθώρηξ**: perhaps as an archer; see on v. 529.

831–834 = Λ 329–332. — **υἷε δύω**: see on Α 16. — **Περκωσίου**: he seems

ᾔδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὔ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο
καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι,
αἴθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
Ἱππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμώρων,

to have lived formerly in Percote (v. 835); or Adrastea may have been a colony from Percote. — **περὶ πάντων**: see on Α 258.

832. **ᾔδεε** κτλ.: Homer knows of no professional soothsayers: Calchas (Α 69), Helenus (Ζ 76), Ennomus (v. 858), Melampus (ο 225), Halitherses (β 157), — all are introduced as busy in different ways, in war and in peace. — **οὐδέ**: for the lengthened ultima before the possessive pron., see § 41 *m*. — **οὐδὲ ἔασκεν**: 'resistance to pressure' is implied in the impf.; he continually refused his consent.

833. **φθισήνορα**: a standing epith. of the battle, as Ι 604, Λ 331; only in the acc. *Cf.* *μάχη φθισίμβροτος* Ν 339, *Ἄρης βροτολοιγός* Ε 518.

834. **κῆρες γὰρ** κτλ.: *cf.* *ἀλλά ἑ μοῖρα | ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ υἷας* Ε 613 f., *τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε* Ν 602, *τὸν κῆρες ἔβαν θανάτοιο φέρουσαι | εἰς Ἀίδαο δόμους* ξ 207 f. — **μέλανος**: *cf.* *θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν* Π 350, *τὸν δὲ σκότος ὄσσε κάλυψεν* Δ 461, *ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν* Ε 310, *τὼ δέ οἱ ὄσσε | νὺξ ἐκάλυψε μέλαινα* Ξ 438 f., *ἐρεβεννὴ νὺξ ἐκάλυψεν* Ν 580, *στυγερὸς δ' ἄρα μιν σκότος εἷλεν* Ν 672.

835. **ἄρα**: as v. 522. — **Περκώτην**: Percote, Abydus, and Arisbe, were cities on the south side of the Hellespont. — **Πράκτιον**: a stream which empties into the Hellespont between Lampsacus and Abydus.

836. **Σηστόν**: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont, Hdt. vii. 33. Here, too, Leander of Abydus swam the Hellespont to visit his love, Hero, the priestess of Sestus.

837. **Ἄσιος**: one of the leaders in the attack on the Achaean camp, Μ 95 ff.; slain by Idomeneus, Ν 384 ff. He is to be distinguished from his 'homonym' Asius, a Phrygian prince, brother of Priam's wife Hecuba.

838 f. = Μ 96 f. — **Ἄσιος**: for the repetition of the name, see on v. 671.

840–877. *The Allies of the Trojans.*

840. **Ἱππόθοος**: slain by Ajax, Ρ 288 ff. — **Πελασγῶν**: a part settled in Greece proper, a part must have remained in Asia Minor. They gave to many of their towns the name Larisa (*rock-citadel*). The geographer Stephanus of Byzantium enumerates ten towns of this name, besides the citadel Larissa of Argos. Strabo (xiii. 620) enumerates three in Asia Minor: one in sight of Ilios, another near Ephesus, and a third near Cyme; he holds the last to be the one in the poet's mind here, because of Ρ 301 where

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τῶν οἳ Λάρισαν ἐριβώλακα ναιετάασκον·
τῶν ἦρχ' Ἱππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
υἷε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.
αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,
ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει.
Εὔφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων,
υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.
αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ῥέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

Hippothous falls *τῆλ' ἀπὸ Λαρίσης ἐριβώλακος.*

842. **Πυλαῖος**: mentioned only here in Homer.

844 ff. The following enumeration of allies has a radial arrangement, preceding from Troy as the centre and starting-point. Each radius ends with a *τηλόθεν* (vs. 849, 857, 877) or *τῆλε* (v. 863) for the most distant point from Troy. I. European line, (vs. 844–850). II. Northeast of Troy, on the southern shore of the Euxine sea (vs. 851–857). III. Southeast of Troy (vs. 858–863). IV. South of Troy (vs. 864–877).

844. **Θρήικας**: European Thracians, dwelling between the Hebrus and the Hellespont. — **ἦγε** for the sing., see on v. 512. — **Ἀκάμας**: slain by Ajax, Z 8 ff. — **Πείροος**: slain by Thoas, Δ 527 ff.

845. **Ἑλλήσποντος**: the Hellespont in Homer includes also the neighboring waters. — **ἀγάρροος**: *with strong stream.* It is called a *ποταμός* in Hdt. vii. 35. No current of the Mediterranean compares with that of the Hellespont. — **ἐντὸς ἐέργει**: as v. 617.

846. **Εὔφημος**: mentioned only here. Mentes is leader of the *Κίκονες*, P 73. — **Κικόνων**: Odysseus destroyed their city, after leaving Troy, ι 39 ff. They are mentioned among the Thracian nations through whose country Xerxes passed, Hdt. vii. 110.

847. **Κεάδαο**: patronymic from *Κέας*.

848. **Πυραίχμης**: (*with lance of fire*), slain by Patroclus, Π 287 ff. Elsewhere *Ἀστεροπαῖος* (*the man of lightning*) is named as leader of the Paeonians, as P 351. — **Παίονας**: akin to the Trojans; *cf.* *εἴη δὲ ἡ Παιονίη ἐπὶ τῷ Στρυμόνι ποταμῷ πεπολισμένη, . . . εἴησαν δὲ Τευκρῶν τῶν ἐκ Τροίης ἄποικοι* Hdt. v. 13. — **ἀγκυλοτόξους**: as K 428 (also of the Paeonians), *cf.* *Μήδειοι ἀγκυλότοξοι* Pind. *Pyth.* i. 78; *ἀγκύλα τόξα* E 209. Elsewhere the Paeonians are called *ἱπποκορυσταί* (Φ 205) or *δολιχεγχέες* (Φ 155).

849. *Cf.* Π 288.

850 = Φ 158. — **Ἀξίου**: for the repetition, see on v. 671. The Axius is one of the chief rivers of Macedonia, west of the Strymon. Homer applies to it the epiths. *εὐρυρέεθρος* Φ 141 and *βαθυδίνης* Φ 143. — **κάλλιστον**: pred. "Whose water is the most beautiful that" *etc.* A similar expression is used of the Enipeus, *ὃς πολὺ κάλλιστος*

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Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἵ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.
αὐτὰρ Ἁλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἔννομος οἰωνιστής.
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

ποταμῶν ἐπὶ γαῖαν ἵησιν λ 239. The water of the Axius is now muddy.

851. Here the poet returns to Asia. See on 816–877. — **Πυλαιμένεος** κτλ.: equiv. to "the shaggy-breasted Pylaemenes." For the periphrasis, *cf.* v. 387, Γ 105, *ὦρσε Πατροκλῆος λάσιον κῆρ* Π 554. He was slain by Menelaus, Ε 576 ff., but nevertheless follows the corpse of his son from the battle-field, Ν 658! — **λάσιον κῆρ**: see on Α 189. Here the epith. is transferred to the heart itself.

852. **ἐξ Ἐνετῶν**: *out of the midst of the Enetians*, where he dwelt; equiv. to *Ἐνετήιος*. In later times these *Ἐνετοί* were called *Veneti;* they were said to have wandered to the coast of the Adriatic sea. — **ἀγροτεράων**: for the comparative ending, with no thought of greater or less degree, see § 22 *c*.

853. **Κύτωρον**: in later times the mart of Sinope. — **Σήσαμον**: afterwards called Amastris, a small river on the coast of Paphlagonia.

854. **κλυτά**: *magnificent;* a standing epith.

855. **Κρῶμναν**: the later Amastris in Paphlagonia, on a river of the same name. — **Ἐρυθίνους**: the city received its name from its two red cliffs, see on v. 647. The red chalk of this region was much prized in ancient times.

856. *Cf.* v. 517. — **Ἁλιζώνων**: only here and Ε 39, where Odius is slain by Agamemnon. They were called **Χάλυβες** (*cf.* Ἀλύβη, see v. 857) in later times; to the east of Pontus. — **Ἐπίστροφος**: only here.

858. **Μυσῶν**: south of the Propontis, east of the Aesepus, towards Bithynia. They are mentioned as Trojan allies, Κ 430, Ξ 512, Ω 278. Thracian Mysians are mentioned Ν 5. — **Χρόμις**: called also *Χρόμιος*, Ρ 218 *etc.*, just as Alcimedon is called also Alcimus, see § 21 *e*.

859. **οὐκ**: placed emphatically before *οἰωνοῖσιν*, with reference to the preceding *οἰωνιστής*. *Cf.* (*υἱέας ὀνειροπόλοιο γέροντος*) *τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους* Ε 150, *Ἴδμονα, μαντοσύνῃσι κεκασμένον· ἀλλά μιν οὔ τι | μαντοσύναι ἐσάωσαν ἐπεὶ χρεὼ ἦγε δαμῆναι* Ap. Rhod. ii. 818 f., gratissimus augur; | sed non augurio potuit depellere pestem Verg. *Aen.* ix. 327 f. — **οἰωνοῖσιν**: *by omens*, from the flight of birds. See on Α 69.

860 = v. 874. — **ὑπὸ χερσί**: *ὑπό* with the dat. is freq. used by Homer where

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ἐν ποταμῷ, ὅθι περ Τρῶας κεράιζε καὶ ἄλλους.
Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
Μῄοσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγησάσθην,
υἷε Ταλαιμένεος, τὼ Γυγαίη τέκε λίμνη,
οἳ καὶ Μῄονας ἦγον ὑπὸ Τμώλῳ γεγαῶτας.
Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον

the Attic used ὑπό with the gen., *cf.* Γ 436. See § 3 *h*. — **Αἰακίδαο**: for the use of the patronymic, see on v. 621.

861. **ἐν ποταμῷ**: as v. 875. The story of the general slaughter by Achilles in the bed of the Scamander is told Φ 17 ff., but the names of the slain are not given there. — **ὅθι περ**: *just where.*

862. **Φόρκυς**: appears again Ρ 218; he is slain by Ajax, Ρ 312 ff. — **Φρύγας**: on the river Sangarius. They were famed for their chariots and their vineyards, Γ 184 ff.; they had commercial relations with the Trojans, Σ 291 f. Vergil calls the Trojans Phrygians, but this is not Homeric, *cf.* alma Venus Phrygii Simoentis ad undam Verg. *Aen.* i. 618. — **Ἀσκάνιος**: to be distinguished from the Ascanius of Ν 792, who arrived at the scene of the war a day or two later than the events recorded in this Second Book. Homer knows of no son of Aeneas. The boy Ascanius was invented later as a companion-piece to Hector's son Astyanax.

863. **Ἀσκανίης**: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — **μέμασαν δέ**: instead of a partic. or rel. clause, see § 3 *q*. — **ὑσμῖνι**: local dat. Synonymous with μάχη, πόλεμος, δηιοτής.

864. **Μῄοσιν**: later called Lydians. They inhabited an attractive land, Γ 401; they were equipped with chariots, Κ 431; they traded with the Trojans, Σ 291 f.; their women were skilled in purple dyeing, Δ 141 ff. — **Μέσθλης**: appears again Ρ 216. — **Ἄντιφος**: only here; another Antiphus, v. 678. — **ἡγησάσθην**: see on v. 620.

865. **Γυγαίη λίμνη**: *i.e.* the nymph of that lake, *cf.* νύμφη νηίς Ζ 21, Ξ 444, Υ 384. All of these nymphs belong to Western Asia Minor, which was thought to be the favorite abode of the nymphs. — *Cf.* λίμνη δὲ ἔχεται τοῦ σήματος (*sc.* of Alyattes) μεγάλη, . . . καλέεται δὲ αὕτη Γυγαίη Hdt. i. 93.

866. **καί**: *also*, marks the agreement with v. 864, see on v. 249.

867. **Νάστης**: he and his brother and their father are mentioned only here. — **Καρῶν**: mentioned only incidentally, Κ 428. — **βαρβαροφώνων**: *rough-voiced*, refers to the harshness of their dialect, as ἀγριοφώνους θ 294. The word βάρβαρος for *non-Greek*, *foreigner*, is not found in Homer, just as the poet has no one word for 'all Greece.'

868. **Μίλητον**: this old Carian city became the largest Ionian city and the mother of 80 colonies, but lost much of its importance in the insurrection against the Persians, 494 B.C.

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Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἴεν ἠΰτε κούρη,
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
  Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

869. **Μυκάλης**: at the foot of this mountain the Persians were defeated, 479 B.C.

870. **ἄρα**: *so, as I said,* refers back to v. 867.

871. **Νάστης κτλ.**: repeated from the preceding verse, in the reverse order; see on v. 671.

872. **ὅς**: refers to the principal person, Νάστης v. 867. — **καί**: marks the agreement with ἀγλαὰ τέκνα v. 871, *cf.* v. 866. — **χρυσὸν ἔχων**: *with gold ornaments,* prob. the gold spirals used in fastening his long hair, *cf.* πλοχμοί θ' (*braids of hair*) οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο (*were gathered up*) P 52. See on v. 11. *Cf.* χρυσέη as an epith. of Aphrodite, Γ 64. χρυσόν here cannot refer to gold armor such as that of Glaucus (Z 236), Nestor (Θ 193), or Achilles (Σ 475), since that was an honor and no reproach. Nastes was the Trojan Nireus (vs. 671 ff.). — **ἠΰτε κούρη**: *like a vain girl.*

873. **νήπιος**: see on v. 38. — **οὐδέ κτλ.**: *cf.* νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον Υ 296.

874 = v. 860.

875. **ἐκόμισσε**: *carried off as booty, cf.* Γ 378.

876. **Σαρπηδών**: second only to Hector; the bravest leader of the allies, regarded by the Trojans as ἕρμα πόληος Π 549 *prop of the city.* He was son of Zeus and Laodamia, Bellerophon's daughter, Z 198 f. He led in the attack on the Achaean camp, M 101, 292 ff., 397 ff. He was slain by Patroclus, Π 480 ff. At the command of Zeus, Apollo bathed his corpse, anointed it with ambrosia and gave it to the twin brothers, Sleep and Death, to convey to Lycia, Π 667 ff. — **Γλαῦκος**: Glaucus tells of his race, Z 145 ff. He was first cousin of Sarpedon and grandson of Bellerophon, descended from Sisyphus of Corinth. He is associated with Sarpedon in the battles. He has a famous meeting with Diomed, Z 119 ff. He was wounded by Teucer, M 387 ff. The honors received by the two Lycian heroes at home, are enumerated by Sarpedon, M 310. — The name 'Lycia' is given by the poet also to the district from which Pandarus (v. 827) comes, *cf.* E 105. From those Trojan Lycians, the Southern Lycians of Sarpedon are to be distinguished.

877. **Ξάνθου**: mentioned also E 479, M 313; to be distinguished from the Trojan river ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον Υ 74

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ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ.

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἴοιν μόθος ἐστὶν ἀκοίταιν.

Gamma — suo pugnat pro coniuge uterque maritus.

'Gamma the single fight doth sing
'Twixt Paris and the Spartan king.'

ὅρκοι. τειχοσκοπία. Πάριδος καὶ Μενελάου μονομαχία.

αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἠύτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,

Instead of the general battle which was to be expected from the preparations of the Second Book, a duel is fought between Menelaus and Paris. This duel is intended by the combatants to put an end to the entire war.

In the Third Book, the poet gives to his hearers a view of the state of affairs in Troy, as the preceding Books had taught of the relations existing between the Achaeans, both leaders and men.

Vs. 1–75. *The advance of both armies. Paris and Menelaus meet. Hector's rebuke and the answer of Paris.*

1–14. *A transition to the scene of the approaching conflict.*

1. This verse refers to B 476, 815. — **ἕκαστοι**: *i.e.* the separate divisions of each army. The sing. would have been used of individuals; see on A 606.

2. **Τρῶες**: *i.e.* Trojans and their allies; as B 826, not as B 816. — **κλαγγῇ** κτλ.: *with clamor and outcry;* one idea, expressed for emphasis by two synonymous nouns; *cf.* A 492, B 339, v. 242, *κακότητι καὶ ἄλγεσι* ν 203, *ἔρις καὶ νεῖκος ὄρηται* ν 267, *σθένεός τε καὶ ἀλκῆς πειρήτιζεν* χ 237; see § 1 s. — **ὄρνιθες ὥς**: *cf.* B 764, see on B 190. This comparison is made definite by a special illustration. — The Achaeans silent in the consciousness of their power are contrasted with the noisy Trojans. Elsewhere also the Trojans are represented as exercising less self-restraint, as less disciplined than the Greeks. When the strife is renewed, Δ 429 ff., the Achaeans advance in solemn silence, while the Trojans come to meet them with the noise of a flock of sheep. The Achaeans shout once, in panic flight, P 759.

3. **ἠύτε**: see on B 87. — **οὐρανόθι πρό**: the adv. *πρό* makes *οὐρανόθι* more definite. To the observer, the sky seems to be behind the cranes in their lofty flight, see on B 456. — *Cf.* quales sub nubibus atris |

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αἵ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὔ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·

Strymoniae dant signa grues, atque aethera tranant | cum sonitu, fugiuntque notos clamore secundo Verg. *Aen.* x. 264 ff., 'As multitudinous on the ocean line | As cranes upon the cloudless Thracian wind,' Shelley, *Hellas.*

4. **ἐπεὶ οὖν**: as Α 57. — **χειμῶνα**: *cf.* *γέρανοι δὲ φεύγουσαι χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον, φοιτέουσι ἐς χειμασίην* (*winter quarters*) *ἐς τοὺς τόπους τούσδε* (of the Nile) Hdt. ii. 22, quam multae glomerantur aves, ubi frigidus annus | trans portum fugat, et terris immittit apricis Verg. *Aen.* vi. 311 f. — **φύγον**: for the gnomic aor. in comparisons, *cf.* vs. 10, 23, 33; see § 2 *k.*

5. **κλαγγῇ**: contains the real point of the comparison; vs. 6 f. are added simply to complete the picture, see § 2 *e.* — **ταί γε**: repeats the subj., *αἵ τε* v. 4. See on Α 97. — **ἐπὶ κτλ.**: *toward the currents etc., i.e.* toward the South; see on Α 423.

6. **ἀνδράσι**: made prominent in contrast with the cranes. *ἀνήρ* often stands in attributive connection with nouns, *cf.* *ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί, κτλ.* See § 1 *u.* — **Πυγμαίοισι**: these Liliputians (lit. *Fistlings*) on the southern shore of the Mediterranean, were attacked yearly by the cranes, acc. to the common story. For the mythical trait in a comparison, *cf.* Β 782. — *Cf.* 'that small infantry | Warr'd on by cranes' Milton *Par. Lost* i. 575. — **φόνον κτλ.**: *cf.* Β 352, *ἵκηται δηιοτῆτα φέρων* ζ 203, Ρ 757.

7. **ἠέριαι**: see on Α 497; *i.e.* on the day after their arrival in the land. — **κακήν**: *destructive,* as Α 10; *sc.* to the Pygmies. — **ἔριδα κτλ.**: *offer* (lit. *bring forward*) *strife; cf.* *ἔριδα προφέρουσαι* ζ 92 "in rivalry," *ἔριδα προβαλόντες* Λ 529.

8. **οἱ δ' ἄρα**: correlative with *Τρῶες μέν* v. 2. — **ἴσαν σιγῇ**: *cf.* *οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ . . . καὶ ἡσυχῇ . . . προσῇσαν* Xen. *An.* i. 8. 11. — **μένεα πνείοντες**: see on Β 536. — *Cf.* 'Thus they | Breathing united force with fixed thought | Moved on in silence,' Milton *Par. Lost* i. 559 ff.

9. **ἐν θυμῷ**: emphatic; *in heart,* though they did not shout. *Cf.* Β 223.

10. **εὖτε**: generally a temporal particle; here and Τ 386, a comparative conj., *as,* like *ἠύτε* v. 3. "As the South wind veils the mountain tops with mist."

11. **οὔ τι φίλην κτλ.**: since the shepherd on the mountains in a thick mist cannot easily watch and guard his flock. — **νυκτὸς ἀμείνω**: perhaps because the sheep were usually shut up in their fold at night.

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τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλὴς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος, αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους

12. **τόσσον, ὅσον**: acc. of extent, with *ἐπί*, *cf.* B 616. — **τέ, τέ**: these mark the correlation of the clauses; see on A 82. — Distances are thus measured in Homer: as the cast of a spear (*δουρηνεκές* K 357, *δουρὸς ἐρωή* O 358), or of a discus (*δίσκου οὖρα* Ψ 431), or of a shepherd's crook (Ψ 845), or a bow-shot (*μ* 83 f.), or a furrow's length (K 351), or the reach of the voice (*ι* 473).

13. **ὣς ἄρα** *κτλ.*: as B 784.

14 = B 785.

15 = E 14, 630, 850, Z 121, Λ 232, N 604, Π 462, Τ 176, Φ 148, X 248, Ψ 816. A formula which, in close connection with what has preceded, introduces the single combat of two warriors. — **σχεδὸν ἦσαν**: *were near* each other. For the use of the adv., see on A 416. — **ἐπ' ἀλλήλοισιν**: const. with *ἰόντες*. For *ἐπί* in hostile sense, *cf.* v. 132; see on A 382.

16. **Τρωσίν**: *for the Trojans*, *cf.* *τοῖσι δ' Ἐρευθαλίων πρόμος ἵστατο* (equiv. to *προμάχιζεν*) H 136. — **Ἀλέξανδρος**: the Greek name of Paris, and used four times as freq. as the other. The dat. of *Πάρις* is not used, *Πάριος* only v. 325, *Πάριν* but thrice. — **θεοειδής**: this epith. is given him because of his personal beauty; *cf.* vs. 39, 44 ff., 55, 64.

17. **παρδαλέην**: adj. as subst.; see on A 54. As a light-armed warrior (he was eminently a bowman, Λ 369 ff), he wore no armor, and thus has a panther's skin on his shoulders. See on B 43.

18. **αὐτάρ**: *on the other hand;* this gives prominence to *δοῦρε*, since the spears do not belong properly to the archer's equipment, which has just been described. — **δοῦρε δύω**: as M 298, Φ 145, *α* 256; *i.e.* one in either hand. *Cf.* v. 338. For *δύω* with the dual, see on A 16. — **κεκορυθμένα** *κτλ.*: *helmeted with bronze, i.e. bronze pointed.* For the pl. in agreement with the dual, *cf.* A 200, *ὄσσε φαεινά* N 435. — *Cf.* bina manu lato crispans hastilia ferro Verg. *Aen.* i. 313, laeva duo forte gerebat | praefixa hastilia ferro *ib.* xii. 488 f.

19. **πάλλων**: parallel with *ἔχων* v. 17. — **προκαλίζετο**: *challenged;* by his mien rather than by words, *cf.* v. 21. *προκαλιζόμενος* would give a smoother const. here, but the finite verb is used in order to give it more prominence; *cf.* *ἔβαλλον* v. 80. Thus *ἔχων* and *πάλλων* seem to be related to both imperfects. — **πάντας ἀρίστους**: in marked contrast with his yielding before Menelaus, who was not distinguished in battle (*μαλθακὸς αἰχμητής* P 588). — Here the period returns to

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ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῆτι.
  τὸν δ' ὡς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσασθαι ἀλείτην.

v. 16, since this verse explains *προμάχιζεν*. — Paris and Menelaus are introduced first in the action, since the two are the prime cause of the war. Their feud is private as well as public. The description of the two foes is made specially effective by the contrast of their characters.

20 = H 40, 51. — **ἀντίβιον**: *cf.* ἀντιβίην A 278; used only of the hand to hand conflict. — **μαχέσασθαι**: inceptive aor.

21. **δέ**: correl. with *μέν* v. 16. — **ὡς**: for its position, see on A 32. — **ἀρηίφιλος**: this epith. is generally (21 times) applied as here to Menelaus. The epith. and the name form a convenient close to the verse, see on A 7, § 40 *d*.

22. **προπάροιθεν ὁμίλου**: *sc.* as *πρόμαχος*. — **μακρὰ βιβάντα**: *with long strides.* This gives the manner of *ἐρχόμενον*. It is here a sign of courage, for Paris was no coward; *cf.* H 213, N 809, O 307, 676, 686, longe gradientem Verg. *Aen.* x. 572, 'Satan with vast and haughty strides advanced' Milton *Par. Lost*, vi. 109, and (as a sign of pride) λ 539.

23. **ὥς τε λέων κτλ.**: a comparison instead of the apod., which (with *ὀφθαλμοῖσιν ἰδών* as a repetition of *ὡς ἐνόησεν*) follows at v. 27. The gnomic aor. *ἐχάρη* contains the point of comparison; but *πεινάων* also receives emphasis from its position and corresponds to *φάτο γὰρ τίσασθαι* v. 28, *i.e.* joy at the promised satisfaction of a passionate desire. — **ἐπὶ σώματι κύρσας**: *as he happened upon the carcass* of a beast just slain in the chase (*cf.* v. 26). *σῶμα* is used in Homer only of a dead body, see § 2 *v*. — *Cf.* impastus stabula alta leo ceu saepe peragrans, | suadet enim vesana fames; si forte fugacem | conspexit capream aut surgentem in cornua cervum | gaudet Verg. *Aen.* x. 723 ff. Similar comparison is found Λ 474 ff. The aor. is gnomic, like *εὑρών* below.

24. **εὑρών**: *as he found;* explaining *κύρσας*, and in appos. with it. — **ἄγριον αἶγα**: *cf.* *αἶγας ὀρεσκῴους* ("of the mountain") ι 155.

25. **μάλα κατεσθίει**: *eagerly devours*, as Φ 24. — **γάρ τε κτλ.**: explains *πεινάων*. — **εἴ περ ἄν**: see on B 597. — **αὐτόν**: *himself*, in contrast with the goat or deer.

26. **κύνες κτλ.**: "hounds and hunters," as Λ 414, P 282.

27. **θεοειδέα**: with synizesis of the last two vowels of the verse, as vs. 237, 450; see § 7 *c*.

28. **τίσασθαι**: for the aor. inf. after

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αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.
τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,
ἂψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἷλε παρειάς,
ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων
δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
"Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,

a verb of expecting, *cf.* vs. 112, 366; see G. 203 N. 2.

29 = Ε 494, Ζ 103, Μ 81, Ν 749; *cf.* Δ 419, Λ 211. The close of the verse also Ε 111, Π 733, 755, Ω 469. — Paris was on foot, see v. 22. — **ἐξ ὀχέων**: equiv. to ἐξ ἵππων v. 265.

30 = Λ 581.

31. κατεπλήγη: "was filled with dismay"; not from natural cowardice (*cf.* Hector's words to Paris, ἐπεὶ ἄλκιμός ἐσσι Ζ 522), but his guilty conscience robbed him of courage, at sight of Menelaus. 'Conscience does make cowards of us all.' — **φίλον**: see on v. 138, Α 491. — **ἦτορ**: see on Α 44.

32 = Λ 585, Ν 566, 596, 648, Ξ 408, Π 817; *cf.* Ν 165, 533.

33. ὡς δ' ὅτε: introduces a comparison, with the gnomic aor., as Δ 275, Ε 902, Λ 558, Π 823. — **τέ, τέ**: as v. 12. For the ε remaining short before δρ, see § 41 *i β*. — **παλίνορσος ἀπέστη**: *stepped back again*, *sc.* in terror; in this lies the point of the comparison. For the pred. adj. used as an adv., *cf.* ἠέριαι v. 7, ἀντίοι Α 535. — *Cf.* improvisum aspris veluti qui sentibus anguem | pressit humi nitens, trepidusque repente refugit | . . . haud secus Androgeus visu tremefactus abibat Verg. *Aen.* ii. 379 ff., 'False Sextus saw and trembled, | and turned and fled away; | As turns, as flies the woodman | In the Calabrian brake | When thro' the reeds gleams the round eye | Of that fell speckled snake, | So turned, so fled false Sextus | And hid him in the rear,' Macaulay *Lays, Battle of Regillus* xv.

34. ὑπό: *below*, referring to the weakness of his knees; *cf.* Δ 421, Ξ 506, Υ 44. Const. with ἔλλαβε.

35. παρειάς: in appos. with μίν, as a 'part' with the 'whole'; *cf.* vs. 438, 442. — **ὦχρος**: *cf.* τοὺς δὲ χλωρὸν δέος ᾕρει Η 479.

36. καθ' ὅμιλον: *into the throng.* — **ἀγερώχων**: prob. *courageous, impetuous;* also Β 654.

37. Ἀλέξανδρος: in appos. with the subj. of ἔδυ, expressed here for the sake of the contrast with Ἀτρέος υἱόν.

38 = Ζ 325. — **αἰσχροῖς**: *i.e. reproachful*, *cf.* ὀνειδείοις Β 277.

39 = Ν 769. — **Δύσπαρι**: a determinative compound (G. 132. 2; H. 590), stronger than "Unhappy Paris"; *cf.* μῆτερ δύσμητερ ψ 97, Κακοΐλιον οὐκ

αἴθ᾽ ὄφελες ἄγονός τ᾽ ἔμεναι ἄγαμός τ᾽ ἀπολέσθαι·
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λώβην τ᾽ ἔμεναι καὶ ὑπόψιον ἄλλων.
ἦ που καγχαλόωσι κάρη κομόωντες Ἀχαιοί,
φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
εἶδος ἔπ᾽, ἀλλ᾽ οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναῖκ᾽ ἐνειδέ᾽ ἀνῆγες

ὀνομαστήν Ψ 19, *Δύσπαρις, αἰνόπαρις, κακὸν Ἑλλάδι βωτιανείρῃ* Alcman 40. — **εἶδος ἄριστε**: as v. 124; in contrast with *Δύσπαρι*, *cf.* v. 45, *κάκ᾽ ἐλέγχεα, εἶδος ἀγητοί* E 787, P 142. Thus the excellence that is granted is made a reproach. — **ἠπεροπευτά**: *cf.* v. 399.

40. **αἴθ᾽ ὄφελες** *κτλ.*: closely connected with the reproaches of the preceding verse. — **ἄγονος, ἄγαμος**: *childless, unmarried;* two ideas that are proverbially connected in this passionate wish, although Paris is not known to have had children. Elsewhere, also, Hector uses strong language to Paris and about him, *cf.* Z 281 ff., 325 ff.; see on v. 454.

41 = λ 358, υ 316. — **καὶ τό**: *even this*, referring to the preceding verse. — **κε βουλοίμην**: potential; *I should prefer*, *cf.* A 112. — **κεν ἦεν**: as contrary to fact in present time. — **πολύ**: *cf.* A 91, 112, and notes.

42. **ἤ**: follows the comparative idea in *βουλοίμην*, as A 117, *καί κεν πολὺ κτλ.* being parenthetical. — **λώβην**: concrete, *a shame*, opprobrium; *cf.* B 235. — **ὑπόψιον** *κτλ.*: *an object of contempt to others.*

43. **κάρη κομόωντες**: see on B 11.

44. **φάντες**: imperf. partic., *they who believed;* of an incorrect view, as B 37 and freq. — **καλόν**: seldom is an adj. at the close of one verse in close connection with a noun at the beginning of the next, § 1 *g*. Many apparent exceptions to this rule can be explained, as A 78, 156, 283. This arrangement of words may have been chosen here in order to give increased prominence to *εἶδος*.

45. **ἔπι**: for *ἔπεστι*, as A 515; *attends thee.* — **ἀλλ᾽ οὐκ** *κτλ.*: the contrast with *φάντες* calls strictly for a partic. denoting the Achaeans' recognition of the truth; instead of this, Hector states the fact from his own standpoint. — **βίη**: *might*, for attack. — **φρεσίν**: local, see on A 24. — **ἀλκή**: *strength*, for defence.

46. "Can such a coward have dared to meet the dangers involved in the rape of Helen?" — **τοιόσδε**: with deictic *-δε*, *cf.* v. 157, B 120.

47. **ἐρίηρας**: for the (metaplastic) form, see § 19 *b*. — **ἀγείρας**: subord. to *ἐπιπλώσας* [Att. *ἐπιπλεύσας*].

48. **ἀλλοδαποῖσι**: masc. adj. as subst., *cf.* *Δαρδανίων* B 819. See on A 54, 539. — **ἀνῆγες**: *didst lead (bring) home* to Troy, *cf.* *Ἑλένην περ ἀνήγαγεν* (*sc.* Paris) Z 292, *οἵ μεν* (*sc.* Menelaus) *κουριδίην ἄλοχον καὶ κτήματα . . . οἴχεσθ᾽ ἀνάγοντες* N 626 f.

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ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
πατρί τε σῷ μέγα πῆμα πόληΐ τε παντί τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μενέλαον ;
γνοίης χ', οἵου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἄν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λάινον ἕσσο χιτῶνα κακῶν ἕνεχ', ὅσσα ἔοργας."

49. **ἀπίης**: *cf.* A 270. — **νυόν**: *sister-in-law* of Agamemnon, who is implied in the more general ἀνδρῶν κτλ. — **αἰχμητάων**: *cf.* A 290; important for the thought here. For the pl., *cf.* B 250, v. 106.

50. **πῆμα**: *as a bane.* This acc. and the two following are in appos. with the whole of the preceding sent., marking the result of the action; *cf.* B 160; see G. 137, N. 3; H. 626. — **δήμῳ**: *country*, as B 547. — For the (prob. accidental) alliteration of π, see § 2 *a*.

51. **δυσμενέσιν κτλ.**: for the chiastic order of words, *cf.* A 443, 558 f., vs. 103 f., 179; see § 2 *o*. — **κατηφείην**: *humiliation, shame.* *Cf.* ὁ Κικέρων ἔφη . . . γέλωτα μὲν τοῖς ἐχθροῖς, αἶσχος δὲ τοῖς οἰκείοις παρέχοντα Dio Cass. xxxviii. 23. 1.

52. **οὐκ ἂν δὴ κτλ.**: a question in the sense of an energetic but sarcastic exhortation: *couldst thou not then withstand, etc.? stand to meet, etc.* *Cf.* οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς | μάρνασθαι; E 32 f., ζ 57. The way for this question has been prepared by vs. 50 f.: "If thou hadst the courage to bring Helen to Troy, if thou didst bring war upon thy native land, then have the courage" *etc.*

53. **γνοίης κε**: *then wouldst thou be made aware.* The cond. εἰ μείνειας, is easily supplied, *cf.* A 232, B 242. — **ἔχεις**: *hast to wife*, as v. 123, Z 398.

54. **οὐκ ἄν τοι χραίσμῃ**: "will not help thee (A 28);" more definite than the opt. with ἄν, to be expected after γνοίης κε. See § 3 *b*. ὅτε μιγείης is stated as a mere conception of the mind. — **κίθαρις**: without the art., although the other nouns here have it. Achilles, also, had a cithara; he sang, however, not love-songs but κλέα ἀνδρῶν, I 189. — **τά**: *these, thy*; deictic like the following ἥ and τό. *Cf.* the words of Nereus to Paris: nequiquam Veneris praesidio ferox | pectes caesariem grataque feminis | inbelli cithara carmina divides | . . . heu serus adulteros | crines pulvere collines Hor. *Carm.* i. 15. 13 ff.

55. **ἥ τε κτλ.**: among the gifts of the goddess of love, two are made prominent. Obs. the explanatory appos. — **μιγείης ἐν**: *cf.* v. 209; generally the simple dat. is used with μίγνυμι.

56. **μάλα**: *altogether*, *cf.* B 241. — **δειδήμονες**: *i.e.* since Paris belonged to the royal family. — **ἦ τέ κεν ἕσσο**: the cond. idea (Eng. *else*) is implied as in v. 53.

57. **λάινον κτλ.**: *put on a stone tunic;*

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τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
νήιον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὣς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν·
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
οὔ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.
νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,

a grim expression of popular speech for death by stoning, the customary method of capital punishment in heroic times (as in the laws of Moses). — **ἕσσο**: from ἕννυμι (ἑσ-νυμι). *Cf.* κῦμ' ἁλίαστον ἐφέσσατο νειόθι (*deep*) δύψας (*diving*) Ap. Rhod. i. 1326, γᾶν ἐπιεσσόμενος Pind. *Nem.* xi. 16.

58 f. = Z 332 f.

59. **Ἕκτορ**: const. with v. 64, where the principal thought begins. — **ἐπεί**: follows the voc. as A 352. This clause has no grammatical conclusion; the virtual conclusion is vs. 67 f.

60. **αἰεί τοι**: this thought is resumed in v. 63 with an accented σοί, because of the contrast. — **ἀτειρής**: *unwearied;* pred. of κραδίη, *cf.* κῆρ ἀτέραμνον (*unyielding*) ἔθηκαν ψ 167.

61. **εἶσιν**: *goes;* always used as pres. in Homeric comparisons, *cf.* B 87. — **διὰ δουρός**: *through the trunk of a tree.* — **ὑπ' ἀνέρος**: driven *by a man;* for the passive sense in εἶσιν, see H. 820. — **ὅς ῥά τε** κτλ.: hypothetical, "when he hews out" of the felled tree *etc.* — **τέχνῃ**: *with skill.* For the dat., *cf.* κλαγγῇ v. 2, σιγῇ v. 8.

62. **ὀφέλλει** κτλ.: the axe by its weight *increases the force of the man's blow.* ὀφέλλει has the same subj. as εἶσιν, which shows the intervening clause to be parenthetical.

63. **ἀτάρβητος**: attrib. with νόος.

64. **μή μοι**: adversative asyndeton, see § 2 *m.* "I acknowledge my lack of thine unyielding courage, but do not cast in my teeth the gifts of Aphrodite." — **πρόφερε**: *cf.* B 251. — **χρυσέης**: equiv. to χρυσοφόρου, *adorned with gold;* see on B 872, *cf.* Venus aurea Verg. *Aen.* x. 16. Similarly, Ares is χάλκεος E 704, 859, because of his bronze armor.

65. Causal asyndeton. — **ἀπόβλητα**: abiecta, *to be cast off,* as B 361; *cf.* πᾶν κτίσμα (*creature*) θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον 1 *Tim.* iv. 4.

66. **ὅσσα . . . δῶσιν**: for the cond. rel. sent., see on A 554. Explanatory of δῶρα, adding the essential mark of the gods' gifts, *i.e.* that they are of free choice. — **αὐτοί**: *i.e.* without act and thus without responsibility of the receiver. — **ἑκὼν ἕλοιτο**: this forms an independent contrast to the preceding rel. clause. For the thought, *cf.* ἀλλ' οὔ πως ἅμα πάντα δυνήσεαι αὐτὸς ἑλέσθαι N 729. — **ἑκών**: *at pleasure, by his own powers.*

67. **νῦν αὖτε**: transition from the

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ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὰρ ἔμ' ἐν μέσσῳ καὶ ἀρηίφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."
ὣς ἔφαθ', Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.

preceding general considerations to the work before them.

68 = Η 49. — **ἄλλους**: *the others.* — **κάθισον**: *bid to sit down.*

69. **αὐτάρ**: see on Β 768. — **ἐν μέσσῳ**: *between the two armies*, *cf.* v. 77, *ἐς μέσον ἀμφοτέρων συνίτην* Ζ 120, in medium inter duas acies procedunt Livy i. 25. 1. *ἔγειρε καὶ στῆθι εἰς τὸ μέσον* St. Luke vi. 8. For the neuter adj. as a subst. (not very freq. in Homer), see on Α 539.

70. **συμβάλετε**: *bring together*, *cf.* *ξυνέηκε* Α 8, *ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ . . . σύμβαλον* Υ 54 f. The pl. is used, since the consent of the Achaeans also was necessary for the single combat. — **κτήμασι πᾶσι**: *i.e.* those which Paris carried away with Helen from the house of Menelaus; *cf.* v. 282, Η 350, (363, 389), Ν 626, Χ 114 ff., in all of which cases 'Helen and her treasures' are united in thought. — **μάχεσθαι**: as Α 8.

71 = v. 92, σ 46. — **νικήσῃ**: *shall gain the victory;* as fut. perf.

72. **εὖ**: seems to strengthen *πάντα*, as σ 260; *cf.* *μάλα πάντα* β 306. — **ἀγέσθω**: mid., *take as his own.*

73 = v. 256; *cf.* v. 94. — **οἱ δ' ἄλλοι**: *but you, the rest.* Elsewhere, when at the beginning of the verse, *but they, the others;* as vs. 94, 256. *οἱ δ' ἄλλοι* includes both Trojans and Achaeans, and a division into *οἱ μέν, οἱ δέ* might be expected; but instead of this the 2d pers. (*ναίοιτε*) appears in the first member, and *τοὶ δὲ νεέσθων* in the second. *Cf.* vs. 256 ff., ω 483 ff. — **φιλότητα**: zeugmatically connected with *ταμόντες* which is construed strictly only with *ὅρκια*. — **ταμόντες**: see on Β 124.

74. **ναίοιτε**: *may ye continue to dwell.* Note the opt. between two imvs. This is a mere incident to the proposition. — **ἐριβώλακα**: epith. of Phthia, Α 155, and Larisa, Β 841. — **τοὶ δέ**: *but those, the Achaeans.*

75. **Ἄργος, Ἀχαιίδα**: *i.e.* Peloponnesus (as Α 30) and Northern Greece, *i.e.* all Hellas. See on Β 530. — **καλλιγύναικα**: see on Β 683.

Vs. 76–120. *Hector and Menelaus. Preparations for the truce and single combat.*

76–78 = Η 54–56. — **ἀκούσας**: gives the cause of *ἐχάρη*.

77. **ἐς μέσσον**: see on v. 69.

78. **μέσσου δουρός**: part. gen. *I.e.*

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τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ."
ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεῴ τε γένοντο
ἐσσυμένως. Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
"κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηίφιλον Μενέλαον
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,

holding the spear horizontally with both hands, crowding the Trojans back. — **ἱδρύνθησαν**: *were brought to a halt;* this gives the result of *ἀνέεργε*, see on Β 94.

79. **ἐπετοξάζοντο**: conative impf., *they were bending their bows at* him.

80. **ἔβαλλον**: transition from the participial to the finite const., in order not to subordinate this idea to *ἐπετοξάζοντο*, although the *τὲ . . . τέ* would make *βάλλοντες* natural here. See §§ 1 *e*, 3 *t*.

81. **μακρόν**: *aloud*, lit. *afar, over a great space.*

82. *Cf.* ω 54. — **ἴσχεσθε, μὴ βάλλετε**: note the asyndeton (§ 2 *l*) where the second imv. explains the first; and the double address, *Ἀργεῖοι, κοῦροι Ἀχαιῶν*.

83. **στεῦται**: *cf.* Β 597. — **ἔπος**: for the length of the ultima, see §§ 14 *a*, 41 *m*. — **κορυθαίολος**: see on Β 816.

84. **μάχης**: for the gen., *cf.* v. 112, *ἀυτῆς* Β 97. — **ἄνεῴ τε κτλ.**: *cf.* Β 323; *sc.* in order to hear Hector's speech.

85. **ἐσσυμένως**: made emphatic by its position; adv. formed from the adjectival *ἐσσύμενος* (Λ 554); this and *ἐπισταμένως* (Η 317) are the only advs. from partics. in Homer. See § 38 *h*. — **μετ' ἀμφοτέροισιν**: *between both armies.*

86 = v. 304, Η 67. — **κέκλυτε μευ**: *hear from me.* The gen. is ablatival.

87 = Η 374, 388. — **μῦθον**: *proposition, plan;* as *οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι* Η 358, υ 326.

89. **καλ'**: for the accent of the ultima (*καλά*) thrown back upon the preceding syllable, *cf.* v. 192, Α 105; see § 10 *d*. — **ἀποθέσθαι**: *i.e.* they were to be mere spectators. — **ἐπὶ χθονί**: for the dat. of rest, *cf.* Α 593.

90–94 = vs. 69–73, with necessary changes. — **αὐτόν**: intensive, *himself.* *αὐτὸς βούλεται* would be natural here, but the acc. is used, correlative with *ἄλλους μέν* above.

92 = v. 71. — Transition to direct disc., see § 1 *c*.

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κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω.
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν."
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
" κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
'Αργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ 'Αλεξάνδρου ἕνεκ' ἀρχῆς.
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκὸν ἑτέρην δὲ μέλαιναν,
γῇ τε καὶ ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

95 = Η 92, 398, Θ 28, Ι 29, 430, 693, Κ 218, 313, Ψ 676, *θ* 234, *λ* 333, *ν* 1, *π* 393, *υ* 320. — **ἀκήν**: equiv. to *ἀκέων* Α 34; originally a cognate acc. with *ἐγένοντο*, *cf.* § 38 c. — **σιωπῇ**: dat. of manner, equiv. to *σιωπῶντες*. — *Cf.* dixerat Aeneas, illi obstupuere silentes Verg. *Aen.* xi. 120, tenuere silentia cuncti Ovid *Met.* i. 206.

96. *Cf.* Κ 219.

98. **θυμόν**: acc. of limit of motion. — **ἐμόν**: made emphatic by its position before the caesural pause. — **φρονέω κτλ.**: "My mind is that we now (*ἤδη*) are to separate in peace." *φρονέω* is nearly equiv. to *δοκεῖ μοι*. For the aor. inf., *cf.* v. 28.

99. **'Αργείους καὶ Τρῶας**: has more feeling than *ὑμᾶς καὶ ἡμᾶς*, see on Α 240. — **πέποσθε**: Att. *πεπόνθατε*. The speaker returns to the address begun with *κέκλυτε*.

100. **ἐμῆς ἔριδος**: *my strife* with Paris. — **ἀρχῆς**: the *beginning*, *cf.* v. 87, Β 377 f.; a mild expression for the guilt of the first breach of the peace.

101. **ὁπποτέρῳ**: the anteced. is the subj. of *τεθναίη*. — **θάνατος καὶ μοῖρα**: *cf.* *θάνατον καὶ πότμον* Β 359, *μοῖρα θανάτοιο* *β* 100, *φόνον καὶ κῆρα* v. 6. — **τέτυκται**: *is prepared, appointed.*

102. **τεθναίη**: *let him be dead, let him lie among the dead*, *cf.* Ζ 164, *αὐτίκα τεθναίην* Σ 98, *τεθνάμεν* π 107 *to be dead*, *παραδοθεὶς τοῖς ἕνδεκα τεθνάτω αὐθημερόν* (*on the same day*) Aeschines i. 16. — **διακρινθεῖτε**: repeats *διακρινθήμεναι* v. 98.

103. **οἴσετε**: aor. imv., as *ἄξετε* v. 105, *ὄρσεο* v. 250; but *οἴσομεν* v. 104 is fut. — **ἄρνε**: *cf.* *ἄρνας* v. 117. — **λευκόν, μέλαιναν**: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for *Γαῖα μέλαινα* (Β 699). Odysseus sacrifices a black ewe to Persephone, *κ* 572, *λ* 45 ff. The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon, Λ 728 f. — The order of words is chiastic with the following verse. — For the divinities to whom this sacrifice is to be offered, see on v. 276.

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ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε,
ἐλπόμενοι παύσασθαι ὀιζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν,

105. **Πριάμοιο βίην**: for the periphrasis, *cf.* B 387, 658, 851; see § 2 *s.* — **ὅρκια τάμνῃ**: *may conclude the treaty*, as vs. 73, 94. The victims are slain by Agamemnon, not by Priam.

106. **αὐτός**: *in person*; the old king being contrasted with his sons. The poet forgets the periphrasis and proceeds as if he had said Πρίαμον, *cf.* ἐλθὼν ἐκάκωσε βίη Ἡρακληείη Λ 690. — **ἐπεί**: this introduces the first reason; the second follows with *αἰεὶ δέ* v. 108. — **οἱ**: *for him, his*; see § 3 *g*. — **παῖδες**: this refers primarily to Paris; for the pl. *cf.* v. 49.

107. **μή τις κτλ.**: *let no one etc.*; expression of anxiety connected immediately with his opinion of the sons of Priam. — **Διὸς ὅρκια**: Zeus watches over solemn treaties and punishes whoever breaks them; *cf.* vs. 280, 288, Δ 160, 166, *οἱ θεῶν ὅρκοι* Xen. *An.* ii. 5. 7.

108. **ἠερέθονται**: *are flighty, unsteady, untrustworthy*. For the unfigurative use of this verb, see B 448.

109. **οἷς**: personal. It has no corresponding *τοῖς* in the apod. — **ὁ γέρων**: *the old man* (generic art.), in contrast with *ὁπλοτέρων* v. 108. — **μετέῃσι**: Att. *μέτῃ*, from *μέτειμι*. For the subjv., *cf.* A 554. — **πρόσσω κτλ.**: *cf.* A 343.

110. **ὅπως**: *how*; indirect question, *cf.* αὐτοὶ δὲ φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται ν 365. — **ὄχ' ἄριστα**: *cf.* A 69. — **μετ' ἀμφοτέροισι**: "for both sides."

111. *Cf.* T 74. — **Ἀχαιοί κτλ.**: in appos. with *οἱ*.

112. **παύσασθαι**: for the aor. inf. after *ἐλπόμενοι*, see on v. 28; *to free themselves from, be freed from*, with ablatival gen. αἴ κ' ἐθέλωσιν | παύσασθαι πολέμοιο δυσηχέος, εἰς ὅ κε νεκροὺς | κήομεν H 375 ff. is different.

113. **καί ῥα**: *and so*. — **ἐπὶ στίχας**: *cf.* B 687. — **ἐκ δ' ἔβαν** [ἔβησαν]: *sc.* from their war chariots.

114. **κατέθεντο**: *sc.* Ἀχαιοί τε Τρῶές τε. *Cf.* ἀποθέσθαι v. 89.

115. **πλησίον ἀλλήλων**: refers to *τὰ μέν*. This thought is stated in different form by the rest of the verse: *little ground was round about* each suit of armor.

116. **δύω**: this numeral is const. with the pl. where the two persons

καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ᾽ ἄρνα κέλευεν
οἰσέμεναι· ὁ δ᾽ ἄρ᾽ οὐκ ἀπίθησ᾽ Ἀγαμέμνονι δίῳ.
Ἶρις δ᾽ αὖθ᾽ Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ᾽ εὗρ᾽ ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινεν,

are not necessarily and closely connected, as E 10, δύ' Αἴαντες Θ 79, M 127. — **κήρυκας**: the heralds were the only official members of the king's household; *cf.* A 320 ff., B 183 f. Thus the service of the heralds, v. 268 ff., is because of their relations to the king's person.

118. **Ταλθύβιον**: see on A 320.

120. **οἰσέμεναι**. aor. inf., *cf.* v. 103. — **ἄρα**: *then, so;* the immediate result of the commission. — **οὐκ ἀπίθησε**: followed by a dat. of the person.

Vs. 121–244. *The view from the walls. Helen, questioned by Priam, tells him about some of the Achaean heroes.*

121. **Ἶρις**: Iris, elsewhere the messenger of the gods (see on B 786), here of her own accord (*cf.* E 353, Ψ 198 ff.) brings into the action Helen, the cause of the war and the prize of the expected single combat. The following scene (Τειχοσκοπία) which occupies the time necessary for the preparations for the principal action (see on A 318), introduces the hearer to the Trojans and their relations to each other. — **λευκωλένῳ**: see on A 55.

122. **γαλόῳ**: *husband's sister.* The Greeks were not restricted to such a clumsy and indefinite expression as *sister-in-law; cf.* γαλόῳ καὶ εἰνατέρες (*husband's brothers' wives*) X 473, δαήρ v. 180, ἑκυρέ v. 172.

123. **εἶχε**: *cf.* v. 53. — **Ἑλικάων**: he does not appear elsewhere in Homer.

124. *Cf.* Z 252. — **Λαοδίκην**: attracted to the case of the rel. τήν, see on B 764. — **εἶδος ἀρίστην**: lit. *most excellent in appearance, most beautiful.* The same expression is used of Laodice again Z 252, of Cassandra N 365. *Cf.* v. 39, B 715, N 378.

125. **ἐν μεγάρῳ**: *in her chamber, cf.* v. 142, ἀλλ' ἥ γ' (*sc.* Andromache) ἱστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο | δίπλακα πορφυρέην, ἐν δὲ θρόνα (*flowers*) ποικίλ' ἔπασσεν X 440 f. — **ἱστόν**: *web.* Weaving was the most honorable employment of Homeric women; it occupied queens and goddesses. So Hector, on parting from Andromache, says ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε (*care for*), | ἱστόν τ' (*loom*) ἠλακάτην τε (*spindle*) Z 490 f. *Cf.* the web of Penelope β 94 ff., of Circe κ 221 ff., the looms of the Ithacan nymphs ν 107 f., the robes made by Athena Θ 385 f., Ξ 178 f., the robe woven by Helen and given to Telemachus ο 123 ff.

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δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
"δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕαται σιγῇ, πόλεμος δὲ πέπαυται,
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.

126. **δίπλακα**: fem. adj. as subst., see on Α 54; *sc.* *χλαῖναν*, *cf.* *χλαῖναν διπλῆν* τ 225, *δίπτυχον λώπην* ν 224. A *double cloak* (*cf. doublet*); so large that it could be thrown twice (or double) about the body. It is contrasted with *ἁπλοΐδας χλαίνας* Ω 230. — **πορφυρέην**: *of purple*, while the interwoven scenes (*ποικίλματα*, ο 107) were of some other color. For this artistic working in colors, *cf.* Ξ 179, Χ 441 (quoted on v. 125). This art was prob. still dependent on oriental patterns, but evidently had advanced to the representation of persons. — **πολέας**: as Α 559. — **ἐνέπασσεν**: *wove in.* — **ἀέθλους**: *battles*, fought on the plain of Troy, before the action of the Iliad. Other allusions to these conflicts are found v. 132 f., Α 520 f., Β 29 f., Ε 788, Η 113 f., Ι 352 ff., Ν 101 ff. But most of the earlier fighting seems to have been done at a distance, as Achilles pursued Aeneas not on the Trojan plain, but on Mt. Ida, Υ 188 ff.

127 = vs. 131, 251, Θ 71.

128. **ἕθεν**: not enclitic, since it is reflexive, referring to the subj. of the principal sent. — **ὑπ' Ἄρηος** *κτλ.*: *by the hands of Ares.* *ὑπὸ χερσὶν* *κτλ.* is more freq. in similar expressions.

129. See on Β 790.

130. **δεῦρ' ἴθι**: *cf.* *βάσκ' ἴθι* Β 8, *δεῦτ' ἄγε* θ 11. — **νύμφα φίλη**: *dear lady*, as δ 743. — **θέσκελα ἔργα**: an indefinite expression, to excite Helen's curiosity.

131. See on v. 127.

132. **οἳ πρίν**: *who before*, *i.e.* until now. The antec. of the rel. follows, *οἱ δὴ νῦν* v. 134. — **ἐπὶ** *κτλ.*: see on v. 15. — **πολύδακρυν**: *i.e.* causing many tears, *cf.* v. 165, *πόλεμον δακρυόεντα* Ε 737, *μάχης δακρυοέσσης* Ν 765, lacrimabile bellum Verg. *Aen.* vii. 604.

133. For the rhyme between the two halves of the verse, *cf.* Β 484.

134. **δὴ νῦν**: *already now.* — **ἕαται** [*ἧνται*] **σιγῇ**: with the collateral notion of inactivity. See on Β 255. — **πόλεμος** *κτλ.*: parenthetical; see on Β 333.

135. **ἀσπίσι κεκλιμένοι**: *leaning on their shields*, as they stood; *cf.* vs. 231, 326, *κεκλιμένοι καλῇσιν ἐπάλξεσιν* (*battlements*) Χ 3. — **παρά**: adv., *by their side.* — **πέπηγεν**: *i.e.* with the *σαυρωτήρ* (*bronze point of the butt*, Κ 153) fixed in the ground. *Cf.* defigunt telluri hastas et scuta reclinant Verg. *Aen.* xii. 130, stant terra defixae hastae *ib.* vi. 652.

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αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."
ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὡρμᾶτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.

136 f. = vs. 253 f., mutatis mutandis.

138. **τῷ κε νικήσαντι**: *him who gains the victory.* For the dem. art. with the partic., *cf.* τῷ μὲν νικήσαντι . . . ἀνδρὶ δὲ νικηθέντι Ψ 702 ff., τὸν ἄγοντα Φ 262, ὁ νικηθεὶς Ψ 663.—**κέ**: const. with νικήσαντι, as is shown by its position and by ὁππότερος δέ κε νικήσῃ v. 71. So v. 255. No other example of this const. is found in Homer.—**φίλη**: standing epith., esp. with words which denote relationship (as τοκῆες, πατήρ, παῖς, τέκνον, ξεῖνος, ἑταῖρος) or a part of the human body (as κεφαλή, χεῖρ, γυῖα), or mind (κῆρ, ἦτορ). See on Α 491, § 1 *p.*—**κεκλήσῃ**: *thou shalt be called.* See on Α 293, Β 260.

139. **εἰποῦσα**: coincides in time with ἔμβαλε.—**γλυκὺν ἵμερον**: *cf.* v. 446.

140. **προτέροιο**: Helen was no longer wife of Menelaus; so she says of Agamemnon, δαήρ (*husband's brother*) αὖτ' ἐμὸς ἔσκε v. 180, while her δαέρες, Ω 769, are Priam's sons.—**ἄστεος**: used of the *native city*, as πόλις, v. 50.—**τοκήων**: Tyndareüs and Leda were thought of as alive. Tyndareüs is called Helen's father, just as Heracles is called son of Amphitryo, Ε 392; this is not inconsistent with vs. 199, 418.

141. **ἀργεννῇσι** κτλ.: *cf.* v. 419, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην Χ 406, ἄντα παρειάων (*cheeks*) σχομένη λιπαρὰ κρήδεμνα (*veil*) α 334. In accordance with oriental custom, women and maidens were veiled when they went on the streets or came into the presence of men who were not immediate relations.

142. **θαλάμοιο**: the apartments of the women in the rear part of the house. There Helen sits and spins with her maids, Ζ 321 ff.

143 = α 331, σ 207; *cf.* ζ 84, τ 601.—**ἅμα τῇ γε** κτλ.: in appos. with οὐκ οἴη, *cf.* Β 822.—Princely ladies generally are attended by two maids, *cf.* Χ 450, 461, σ 182 ff. But Andromache goes to the Tower (Ζ 389) attended only by one maid, who carries the infant Astyanax.

144. **Αἴθρα**: Pittheus, king of Troezene, was son of Pelops. His daughter Aethra bore Theseus to Aegeus, king of Athens. She, living in Athens, had under her care Helen whom Theseus had carried off from Sparta, until Castor and Polydeuces freed their sister Helen and captured Aethra at or near Athens. So Aethra was made

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αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.
οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην

Helen's slave, first in Sparta and afterwards in Ilios. But this seems to be a post-Homeric story. — **Κλυμένη**: likewise a slave brought with Helen from Sparta, *cf.* vs. 386 ff. — **βοῶπις**: see on Α 551.

145. **ὅθι**: *thither where*. — **Σκαιαὶ πύλαι**: see on Β 809.

146. **οἱ δ' ἀμφὶ** κτλ.: see on v. 148, Β 445. — **Πάνθοον**: an aged Trojan, husband of Phrontis (Ρ 40), father of the seer Polydamas (Σ 249 ff.), Euphorbus (Π 808, in whose body the soul of Pythagoras claimed to have lived), and Hyperenor (Ξ 516, Ρ 23 ff.). From Ο 521 f., Panthoüs is inferred to be a priest of Apollo, *cf.* Panthus Othryades, arcis Phoebique sacerdos Verg. *Aen.* ii. 319. — **Θυμοίτην**: only here in Homer. Vergil uses the name: primusque Thymoetes | duci (*sc.* wooden horse) intra muros hortatur *Aen.* ii. 32 f.

147 = Υ 238, where it is said that these three heroes were sons of Laomedon, and brothers of Priam. All these had sons in the Trojan army, Ο 526, 419, 546. — **ὄζον Ἄρηος**: see on Β 540.

148. **Οὐκαλέγων** κτλ.: these two receive prominence from the use of the nom. The change from the const. of vs. 146 f. is not bold since *οἱ ἀμφὶ Πρίαμον* is essentially equiv. to *Πρίαμος καὶ οἱ ἀμφί μιν*. — Ucalegon (*οὐκ ἀλέγων*) is mentioned only here in Homer. *Cf.* jam proximus (*sc.* to Deïphobus) ardet | Ucalegon Verg. *Aen.* ii. 311 f. — **Ἀντήνωρ**: see on Β 822. He is esp. prominent in the following scene, vs. 203–224, 262.

149. **εἵατο**: *ἧντο*, see § 34 *j*. — **δημογέροντες**: in appos., *as elders of the people*; title of the nobles as leaders and counsellors, see on Β 21. This epith. is applied to Ilus, son of Dardanus, Λ 372. — **ἐπὶ Σκαιῇσι πύλῃσιν**: *i.e.* on the tower above the Scaean Gate, from which the Trojan elders and women were wont to watch the battles on the plain; *cf.* vs. 153, 384, Ζ 373, 386, 431, Π 700, Φ 526, Χ 447, 462 f., Ω 735; *cf.* also illum ex moenibus hosticis | matrona bellantis tyranni | prospiciens et adulta virgo Hor. *Carm.* iii. 2. 6 ff., spectaverant enim e moenibus Pergami non viri modo sed feminae etiam Livy xxxvii. 20.

150. **γήραϊ**: equiv. to *διὰ τὸ γῆρας*. — **δή**: *already*. — **πεπαυμένοι**: the perf. indicates the continuance of the state brought about by the action of the verb. — **ἀγορηταί**: *cf.* Α 248.

151. **τεττίγεσσιν**: *cicadae*. The males sit on sunny bushes and during the longest days make, by rubbing their wings, a clear chirping noise

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δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν·
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
"οὐ νέμεσις Τρῶας καὶ ἐυκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο."
ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·

which the Greeks of all times admired greatly. They are not mentioned elsewhere in Homer. — The comparison refers only to the tone of voice; *cf.* ἠχέτα (*loud-singing*) τέττιξ | δενδρέῳ ἐφεζόμενος λιγυρὴν καταχεύετ' ἀοιδὴν | πυκνὸν ὑπὸ πτερύγων, θέρεος (*summer*) καματώδεος ὥρῃ Hesiod *Works* 582 ff., μακαρίζομέν σε, τέττιξ, | ὅτε δενδρέων ἐπ' ἄκρων | ὀλίγην δρόσον (*dew*) πεπωκώς | βασιλεὺς ὅπως ἀείδεις· | . . φιλέουσι μέν σε Μοῦσαι, | φιλέει δὲ Φοῖβος αὐτός, | λιγυρὴν δ' ἔδωκεν οἴμην *Anacreontea* 32.

152. δενδρέῳ: a trochee. For the synizesis, *cf.* A 15, B 651; see § 7 *d*. — **λειριόεσσαν**: from λείριον, *lily-like, i.e.* tender and delicate like the color of the lily; ἀπὸ τῶν δρωμένων ἐπὶ τὰ ἀκουόμενα Schol. B. *Cf.* ἵεσαν (*sc.* Σειρῆνες) ἐκ στομάτων ὄπα λείριον Apoll. Rhod. iv. 901. — **ἱεῖσιν**: from ἵημι, see § 34 *e*.

153. τοῖοι: *such*, pred. with ἧντο. "Such were they who sat" *etc.*; see on A 266. — **ἄρα**: recapitulates the comparison, *cf.* v. 161.

155. *Cf.* Ω 142, ν 165. — **ἦκα**: for the short ultima, not lengthened before πρ, see § 41 *i β*.

156. οὐ νέμεσις κτλ.: "we cannot blame" *etc.* — The beauty of Helen could not be praised more delicately or effectively than by this exclamation that she drew from the aged counsellors of Troy. *Cf.* non putant indignum Troiani principes, Graios Troianosque propter Helenae speciem tot mala tanto temporis spatio sustinere: quaenam igitur illa forma credenda est? non enim hoc dicit Paris, qui rapuit, non aliquis iuvenis aut unus e vulgo, sed senes et prudentissimi et Priamo adsidentes. Quintilian viii. 4. 21.

157. τοιῇδε: *such a one as that*, as she stood before their eyes, with deictic -δε, *cf.* v. 46. This is explained by the following verse. — **ἀμφί**: *for the sake of*, as vs. 70, 91.

158. αἰνῶς: *marvellously, mightily.* — **εἰς ὦπα**: lit. *into the face*, when one looks *in the face, in countenance; cf.* α 411.

159. This is a general remark and assumes no knowledge of the proposition of Paris.

160. ὀπίσσω: *for the future.* — **πῆμα**: see on v. 50.

161. ἐκαλέσσατο: *called to him.* —

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"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε.
οὔ τί μοι αἰτίη ἐσσί· θεοί νύ μοι αἴτιοι εἰσίν,
οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·
ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠύς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,
καλὸν δ' οὕτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν."
τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·

φωνῇ: is used much like *φωνήσας*. It is contrasted with *ἧκα* v. 155.—The three following speeches are of nine verses each, *cf.* the symmetry in the prayers (on v. 301).

162. **δεῦρο**: *cf.* v. 130, *ἀλλ' ἄγε τεύχεα δεῦρο λαβὼν ἴθι* N 235.—**ἐμεῖο**: const. with *πάροιθε*, *cf.* A 360.

163. **ἴδῃ**: Homer prefers the mid. forms of *εἶδον*, except in the partic. See on A 56.

164. **οὔ τί μοι κτλ.**: Priam, as well as the poet, recognized the war as appointed and caused by the gods. He desired to remove the feeling of dread with which Helen, conscious of guilt, approached him. She appreciated his kindness, saying that Priam 'was always kind as a father,' Ω 770. —**μοί**: *in my eyes.* This is expressed in both clauses.—**θεοί νύ μοι**: for the asyndeton, *cf.* A 107.—**νύ**: *I think.*—*Cf.* the words of Venus: non tibi Tyndaridis facies invisa Lacaenae | culpatusve Paris; divum inclementia, divum | has evertit opes, sternitque a culmine Troiam Verg. *Aen.* ii. 601 ff.

165. **οἵ**: dem.—**πολύδακρυν**: *cf.* v. 132.

166. **ὥς κτλ.**: a second final clause depending on v. 162.—**καί**: belongs to the whole clause, and indicates that another final sent. preceded.—**ἐξονομήνῃς**: *mayst name.*

167. **ὅς τις**: pred.—**ὅδε**: obs. the regular interchange of the prons. *ὅδε* and *οὗτος* in question and answer, here and v. 178, vs. 192 and 200, 226 and 229; both prons. are deictic, but *ὅδε* indicates simply what is before the eyes, while *οὗτος* has reference to the question.—**ἠύς τε**: *cf.* B 653.

168. **ἦ τοι μέν**: correl. with *δέ* v. 169. *It is true indeed; cf. ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος, | αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο* Δ 18 f., 537.—**κεφαλῇ**: *in stature; cf.* v. 193.—**καί**: *still.*

169. **ἴδον ὀφθαλμοῖσιν**: *cf. οὔασι πάντες ἄκουον* M 442, Launcelot's 'running with thy heels' Shakspere *Merchant of Venice* ii. 2. 10; see on A 587.

170. **γεραρόν**: *stately, cf.* v. 211. See B 478, and note. — **βασιλῆι ἀνδρί**: as ω 253; *cf. βουληφόρον ἄνδρα* B 24, and see on v. 6.

171. **γυναικῶν**: the gen. is partitive with the superlative idea in *δῖα*, *cf.* Καλυψὼ *δῖα θεάων* α 14.

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"αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
υἱέϊ σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.
οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε."
ὣς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
"ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

172–176. Reply to vs. 162–165. — **αἰδοῖός τε δεινός τε**: *revered and dreaded.* — **φίλε, ἑκυρέ**: for the two ultimas lengthened by position, see §§ 14 *c*, 41 *l* β.

173. **ὡς**: introduces a wish; *cf.* αἴθ' ὄφελες κτλ. A 415. — **ὄφελεν**: see on A 353. — **κακός**: the standing epith. of death; it is contrasted with ἁδεῖν. "Would that I had chosen death rather" *etc.* Helen rarely misses an opportunity to express penitent consciousness of her guilt, *cf.* vs. 404, 412, Z 344 ff., ὅς μ' ἄγαγε Τροίηνδ'· ὡς πρὶν ὤφελλον ὀλέσθαι Ω 764. See on B 356. Her penitence always wins indulgence and sympathy.

174. **θάλαμον**: *marriage-chamber;* hence no special mention of her husband is needed. — **γνωτούς**: *brothers;* see vs. 236 ff.

175. **παῖδα**: Hermione, who afterwards married Neoptolemus, son of Achilles, δ 5 ff. — **ὁμηλικίην**: abstract expression for ὁμήλικας, *companions.*

176. **τό**: *therefore;* adv. acc. with τέτηκα. — **καί**: *also,* marks κλαίουσα τέτηκα (*melt away in tears*) as the expected effect.

177 = η 243, ο 402; *cf.* τ 171. — **ἀνείρεαι**: followed by two accs. *cf.* A 550.

178. **Ἀτρεΐδης**: see on A 7.

179. The favorite verse of Alexander the Great, acc. to Plutarch, *de fortuna Alex.* 331 c. — For the thought, see A 258 and note. — **ἀμφότερον**: *both;* with the two parts added in appos. — Obs. the chiasmus.

180. **αὖτε**: *on the other hand.* — **κυνώπιδος**: see on A 159, *cf.* v. 404. The gen. is in appos. with ἐμοῦ implied in ἐμός, see on B 20. — **εἴ ποτ' ἔην γε**: *if ever he was,* "if it was not all a dream." Helen speaks with mournful recollection of the happier past.

182. **μάκαρ**: *blessed.* — **μοιρηγενές**: *child of fortune, blest by* Μοῖρα at his birth; the opposite is found in A 418. — **ὀλβιόδαιμον**: *god-favored;* contrast δαίμονος αἶσα κακή λ 61, ε 396.

183. **ἦ ῥά νυ κτλ.**: *in truth then were subject to thee.* The plpf. (= impf.) is used with reference to the previous perception of the numerous throng. — **δεδμήατο**: from δαμάω.

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ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν·
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους,
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι ἑλίκωπες Ἀχαιοί."
δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
"εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστίν,
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,

184. **καί**: *also, i.e.* as well as to other countries; *cf.* v. 205. — **Φρυγίην**: see on Β 862.

185. **ἔνθα**: *there.* — **Φρύγας ἀνέρας**: closely connected, *cf.* βασιλῆι ἀνδρί v. 170. Whenever ἄνδρες is added to an ethnic name, the words are not separated. For the diaeresis after the third foot, see § 40 *l.* — **αἰολοπώλους**: *with swift steeds.*

186. Otreus and Mygdon were Phrygian kings. Acc. to the later story, Otreus was brother of Hecuba. Aphrodite in visiting Anchises introduces herself as the daughter of Otreus, *Hom. Hy.* iv. 111. Mygdon was father of Coroebus (Cassandra's bridegroom), acc. to Verg. *Aen.* ii. 341 ff.

187. **ἐστρατόωντο**: *were encamped, were on an expedition. Cf.* οἵ ῥα τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης Δ 378. — **Σαγγαρίοιο**: the largest river in Asia Minor, except the Halys. It rises in Galatia and empties into the Black Sea in Bithynia; *cf.* Sangarius ex Adoreo monte per Phrygiam fluens miscetur ad Bithyniam Tymbri fluvio; inde maior iam geminatis aquis per Bithyniam fertur et in Propontidem sese effundit, non tamen tam magnitudine memorabilis, quam quod piscium accolis ingentem vim praebet. Livy xxxviii. 18. *Cf.* (Ἄσιος) αὐτοκασίγνητος (*own brother*) Ἑκάβης, υἱὸς δὲ Δύμαντος, | ὃς Φρυγίῃ ναίεσκε ῥοῇς ἐπὶ Σαγγαρίοιο Π 718 f.

188. **καί**: const. with ἐγών. — **ἐλέχθην**: *I was numbered; cf.* μετὰ τοῖσιν ἐλέγμην ι 335.

189. **Ἀμαζόνες**: these were thought to live on the east of Phrygia. They carried on a war for booty against the Phrygians to whose assistance Priam went. *Cf.* Β 814. Bellerophon was sent to overcome the Amazons, as his third task, Ζ 186. — **ἀντιάνειραι**: *cf.* bellatrix! audetque viris concurrere virgo Verg. *Aen.* i. 493.

190. **ἀλλ' οὐδ' οἱ**: *but not even these; i.e.* the Phrygians of v. 185. — **ἑλίκωπες**: *cf.* Α 98.

191. **δεύτερον**: neut. acc. as adv. with ἐρέεινε, *cf.* v. 225.

192. **εἴπ'**: for εἰπέ, with the accent thrown back after elision, *cf.* v. 89. — **τόνδε**: anticipated from the rel. clause, see on Β 409.

193. **μείων μὲν κτλ.**: more exactly

εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὣς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἐγώ γε ἐίσκω πηγεσιμάλλῳ,
ὅς τ' οἰῶν μέγα πῶυ διέρχεται ἀργεννάων."
τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
"οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."
τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
"ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς,
σεῦ ἕνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ·

describing ὅδε. — **κεφαλῇ**: as v. 168.

194. **ἰδέσθαι**: *to look upon.*

195. *Cf.* Φ 426.

196. **κτίλος ὥς**: *cf.* Β 480, λαοὶ ἕπονθ' ὡς εἴ τε μετὰ κτίλον ἕσπετο μῆλα Ν 492. The syllable preceding ὥς is not lengthened as is usual, see on Β 190. — **ἐπιπωλεῖται στίχας**: *comes up to the ranks;* in order to review them, as Δ 231, 250; with hostile intent, Λ 540. Acc. to another figure, he was ποιμὴν λαῶν.

197. **ἀρνειῷ κτλ.**: a detailed explanation of κτίλος ὥς.

198. **πῶυ**: *flock;* always of sheep.

199. **ἐκγεγαυῖα**: for ἐκγεγονυῖα, the short form of the stem appearing in the fem. perf. partic.; see § 31 *g*.

200. **οὗτος δ' αὖ**: contrasted with οὗτός γε v. 178; *cf.* v. 229. — **Ὀδυσσεύς**: see on Α 138.

201. **ἐν δήμῳ**: *cf.* Β 547. — **κραναῆς**: *cf.* (Ἰθάκη) τρηχεῖ' ἀλλ' ἀγαθὴ κουροτρόφος (*nurse of men*) ι 27, scopulos Ithacae, Laërtia regna Verg. *Aen.* iii. 272, Ithacam illam in asperrimis saxulis tanquam nidulum affixam Cic. *de Orat.* i. 44. — **πέρ**: as Α 352.

202. *Cf.* εἴμ' Ὀδυσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει ι 19 f. For the epiths. of Odysseus, see § 1 *q*.

204. **ἦ μάλα**: *yes, in truth.*

205. **καί**: as v. 184. — **δεῦρό ποτ' ἤλυθε**: *sc.* before the beginning of open hostilities, in order to demand the restitution of Helen and the treasure. Odysseus as the most ready in speech and counsel was sent (*cf.* Α 311 and Ι, where he is sent to persuade Achilles to return to the conflict) with Menelaus who had the greatest interest in the decision. Antimachus urged the killing of the ambassadors and prevented the success of their embassy. *Cf.* (Ἀντίμαχος) ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν | ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆι | αὖθι κατακτεῖναι μηδ' ἐξέμεν ἂψ ἐς Ἀχαιούς Λ 139 ff.

206. **ἀγγελίης**: equiv. to ἄγγελος,

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τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἑζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος,

as embassador; cf. Δ 384, Λ 140 (quoted above), Ν 252, Ο 640.

207. **ἐξείνισσα**: *received hospitably.* — **φίλησα**: *entertained.* This shows the beginning of a law of nations by which embassies enjoy the rights of guests. For the attitude of Antenor toward the errand of this embassy, see on Β 822.

208. **φυήν**: as Α 115, *cf.* vs. 210 f. — **ἐδάην**: *I learned to know.* — **μήδεα**: *cf.* vs. 212 ff.

209. **ἀλλ' ὅτε δή**: the same beginning of the verse as vs. 212, 216, 221. — **ἐν ἀγρομένοισιν**: *among the assembled, cf.* v. 55. This was on the occasion when the Trojans discussed the demand made by the embassy. The poet does not raise the question why Priam did not then make the acquaintance of Odysseus.

210. **στάντων**: *sc.* to address the people, *cf.* Α 58, 68, *etc.* The gen. is part., of Menelaus and Odysseus, but is not unlike a gen. abs., see § 3 *e, f.* — **ὑπείρεχεν** [ὑπερ-]: "towered above" Odysseus, *cf.* v. 168. *Cf.* umeris extantem Verg. *Aen.* vi. 668. — **ὤμους**: acc. of specification, *cf.* v. 227.

211. **ἄμφω δ' ἑζομένω**: *i.e.* as listeners; nom. of the whole, almost a nom. abs., since only one of the two persons comprised is mentioned in what follows. The sent. begins as if Ὀδυσσεὺς μέν, Μενέλαος δέ were to follow. *Cf.* Κ 224, Μ 400; and for other examples of change of const., see Ε 27, Η 8, 306. — **γεραρώτερος**: *cf.* v. 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

212. **πᾶσιν ὕφαινον**: *wove for all, set forth before all; cf.* τοῖς ὁ γέρων . . . ὑφαίνειν ἤρχετο μῆτιν Η 324.

213. **ἐπιτροχάδην**: from τρέχω, see § 38 *c, trippingly, fluently;* in contrast with the cautious, slow beginning of Odysseus.

214. **παῦρα μέν**: correlative with οὐδ' ἀφαμαρτοεπής. ἀλλὰ μάλα λιγέως is shown to be parenthetical by ἐπεὶ οὐ πολύμυθος which explains παῦρα. "Few words but to the point." "Saying little indeed (although very clear, Β 246), for he was not a man of many words; but saying nothing which failed to hit the mark." A Spartan king ought to be laconic! — *Cf.* et Homerus brevem quidem cum iucunditate et propriam (id enim est non deerrare verbis) et carentem supervacuis eloquentiam Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit dulciorem melle profluere sermonem [Α 249], qua certe delectatione nihil

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οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀίδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὔτως.
ἀλλ' ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἵη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆΐ γ' ἐρίσσειε βροτὸς ἄλλος·

fingi maius potest: sed summam expressurus in Ulixe facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur nemo mortalium contendet, hunc ut deum homines intuebuntur. Quintilian xii. 10. 64 f.

215. **ἀφαμαρτοεπής**: *cf.* καὶ οὐχ ἡμάρτανε μύθων λ 511, Αἶαν ἁμαρτοεπές N 824. — **εἰ καί**: *even if, although* he was younger than Odysseus. Reference is made to the age of Odysseus in Ψ 790, where he is said by Nestor's son to be προτέρης γενεῆς προτέρων τ' ἀνθρώπων. — **γένει**: only here for γενεῇ, *in birth, in age.*

216. **ἀναΐξειεν**: for the opt. expressing indefinite frequency of past action, *cf.* v. 233. G. 233; H. 914 B.

217. **ὑπαί** [as B 824] **ἴδεσκε**: *he always looked down;* with the more definite statement κατὰ χθονὸς κτλ., — a sign of meditation; *cf.* ἐπὶ χθονὸς ὄμματα πᾶξαι Theoc. ii. 112, as a sign of embarrassment. *Cf.* non protinus est erumpendum, sed danda brevis cogitationi mora: mire enim auditurum dicturi cura delectat et iudex se ipse componit. hoc praecipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis immotoque sceptro, priusquam illam eloquentiae procellam effunderet, dicit. Quintilian xi. 3. 157 f.

218. **σκῆπτρον**: see on A 58, 234.

219. **ἀστεμφές**: *cf.* B 344. Odysseus made no gesture.

220. **φαίης κε**: potential of the past, crederes, as v. 223; *Att.* ἔφης ἄν. *Cf.* v. 392. — Obs. the asyndeton. — **ζάκοτον κτλ.**: *a sullen, ill-natured kind of a fellow.* ζα- is a strengthening prefix, as in ζα-θέην A 38; see on B 308. — **ἄφρονα κτλ.**: *a mere simpleton.* For αὔτως, see on A 133; *cf.* πάϊς δ' ἔτι νήπιος αὔτως (*a mere infant*) X 484.

221. **δὴ ὄπα**: the hiatus is merely apparent, since ὄψ is from the same root as the Lat. vox; *cf.* ἔπος, and see § 14 *a.*

222. See Quintilian quoted on v. 214. — **ἔπεα**: for the length of the ultima, see § 41 *j.* — **νιφάδεσσιν κτλ.**: in contrast with v. 214.

223. **οὐκ ἄν κτλ.**: "no other mortal could have vied." — **ἔπειτα**: lit. *after that.* — **Ὀδυσῆι**: for the use of the name instead of a pron., see on A 240. Obs. the repetition of the name in the same position in the following verse, *cf.* vs. 430, 432, 434.

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οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."
τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός·
"τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠύς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;"
τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
"οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν.
Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς
ἕστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
οὕς κεν ἐῢ γνοίην καί τ' οὔνομα μυθησαίμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,

224. **τότε**: refers to *ὅτε* v. 221, made more definite by *εἶδος ἰδόντες*. — **ὧδε**: *so much* as before. They were so moved by his eloquence that they forgot his unusual manner. — **Ὀδυσῆος**: const. with *εἶδος*.

225. **Αἴαντα**: Telamonian Ajax, see on Α 138.

226. **τίς τ' ἄρα**: as Α 8, Β 761.

227. **ἔξοχος**: *cf.* Β 480. — **Ἀργείων**: differing mainly in metrical form from Ἀ*χαιός* above: see on Α 79.

229. **οὗτος**: see on v. 167. — **πελώριος**: an epith. of Ajax also Η 211, Ρ 174, 360. — **ἕρκος Ἀχαιῶν**: see on Α 284; as Ζ 5, Η 211. *Cf. οὖρος Ἀχαιῶν* Θ 80, of Nestor; *ἕρμα πόληος* Π 549 *prop of the city*, of Sarpedon; *ἔρεισμ' Ἀκράγαντος* Pindar *Ol.* ii. 6, of Thero; *Τροίας κίονα ib.* 81 *pillar of Troy*, of Hector; 'pillar of state' Milton *Par. Lost* ii. 302.

230. **Ἰδομενεύς**: see on Α 145, Β 645. Idomeneus is named by Helen without any question of Priam; at sight of him she cannot suppress the memory of a happy past, and hence the longing for her brothers. A more mechanical reason for the change in the form of question and answer, is that the repetition of Priam's inquiry would become monotonous. — **θεὸς ὥς**: equiv. to *θεοειδής* v. 16, *θεοείκελε* Α 131, *θεῷ ἐναλίγκιος* β 5.

231. **ἠγερέθονται**: *cf.* Β 304. The pres. serves to paint a picture.

232. **πολλάκι**: generally appears in Homer without the final *ς*, see § 12 *o*.

233. **ἵκοιτο**: for the opt., *cf.* v. 216 where the iterative aor. *στάσκεν* in the principal clause corresponds to the aor. with *πολλάκι* in v. 232.

235. **κεν γνοίην**: potential opt., *sc.* if you should ask me. — **ἐΰ**: *well, clearly*. — **καί τε**: *cf.* Α 521. — **οὔνομα**: *sc.* the gen. of the pron. from *οὕς*.

236. **δοιώ**: for this form of the numeral, see § 23 *b*. — **κοσμήτορε**: *cf.* v. 1, Α 16.

237 = λ 300. — Castor and Poly-

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αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
ἦ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἦ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοι ἔστιν."
ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
    κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,

deuces are mentioned only in this verse in Homer. — **πύξ**: *with the fist, i.e. in boxing.* See on B 418.

238. **αὐτοκασιγνήτω**: see on B 706. — **τώ μοι** κτλ.: develops the thought of the first word of the verse, *cf.* A 2. — **μοί**: dat. of likeness with μία, "the same who bore me." — **γείνατο**: for the omission of the augment, see § 25 *e*. — **μήτηρ**: Leda. Acc. to the later story, Clytaemnestra also was Leda's daughter; see on A 113.

239. **ἑσπέσθην**: *cf.* A 158, B 524.

240. **δεύρω**: only here for δεῦρο, of which this seems to be the original form, *cf.* δύω and δύο, Διώνυσος and Διόνυσος.

241. **αὖτε**: correl. with μέν, see on B 768, § 3 *r*.

242. **αἴσχεα**: *insults.* — **δειδιότες**: *sc.* that they must hear them. *Cf.* Hector's words to Paris, τὸ δ' ἐμὸν κῆρ | ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω | πρὸς Τρώων Z 523 ff. — **ὀνείδεα**: *reproaches.* For the use of two nearly synonymous words, see on v. 2. — **ἅ μοι ἔστιν**: *which are mine, heaped upon me.*

243. **κάτεχεν**: see on B 699. A euphemism for death. "They were dead and buried." — **φυσίζοος**: *life-giving.* The epith. seems out of place here, but is used only in this connection. — Acc. to this story, both Dioscuri (Διὸς κοῦροι) were dead. The later form of the story made Castor mortal, but Polydeuces immortal; but after the death of Castor, Zeus granted the prayer of Polydeuces that both brothers should be together alternately in heaven and in Hades. *Cf.* λ 299 ff. In post-Homeric times, they became the patron saints of sailors.

244. **Λακεδαίμονι**: for the following hiatus, see §§ 9, 18 *a*. — **αὖθι**: here follows the word that explains it. — The grave of the Dioscuri was shown at Therapnae, near Sparta. — **ἐν πατρίδι**: obs. the repetition of the prep. in this appos. clause. *Cf.* B 722.

Vs. 245–313. *Priam drives to the field, concludes the treaty with Agamemnon, and returns to the city.* — This continues the story that was interrupted at v. 121.

245. **κήρυκες**: see vs. 116 f. — **ἀνὰ ἄστυ**: *up through Ilios, cf.* A 10. — **θεῶν**: those named vs. 103 f. — **φέρον**: in order to take them to the plain. — **ὅρκια πιστά**: *cf.* v. 269, B 124; *faithful, trustworthy pledges of the oath.*

246. **ἄρνε** κτλ.: in appos. with ὅρκια. — **οἶνον** κτλ.: equiv. to εὐφραίνοντα

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ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
"ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."
  ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.

κτλ. *Cf.* 'wine that maketh glad the heart of man' *Psalms* civ. 15.

247. **ἀσκῷ κτλ.**: the usual means of carrying wine on journeys, *cf.* ε 265, ζ 78, ι 196. Wine was stored at home in great jars (πίθοι β 340). — **καρπὸν ἀρούρης**: elsewhere only of grain.

248. **Ἰδαῖος**: the most honored of Priam's heralds and his personal attendant; *cf.* Η 276, 372, 381 ff., Ω 282, 325. For the quantity of the ultimate, see § 41 *p*.

249. **γέροντα**: Priam, whom they were sent to summon. — **παριστάμενος**: *sc.* after ascending the tower by the Scaean gate (v. 149).

250. **ὄρσεο**: see on v. 103; *arise.* Obs. the following asyndeton. — **Λαομεδοντιάδη**: for the formation of the patronymic, see § 21 *j*. — **ἄριστοι**: *the princes*, as v. 274.

252. **τάμητε**: *sc.* thou and the Achaean princes. — See on v. 105.

253–255 = vs. 136–138, mutatis mutandis.

254. **μαχήσονται**: *will fight;* this marks simply the future fact.

255. **ἕποιτο**: the opt. here, as v. 74, expresses a wish. The imv. is used in the corresponding passages, vs. 72, 93, 282, because this thought is presented there as a demand or condition.

256–258 = vs. 73–75, with slight changes.

257. **νέονται**: fut., *cf.* v. 138. The fut. is better suited than the imv. to the lips of the herald.

259. **ῥίγησεν**: he feared for his son's life, *cf.* vs. 306 ff. — **ἑταίροις**: *his attendants;* the king was never unattended.

260. **ἐπίθοντο**: *i.e.* they hastened to the palace, harnessed the horses, and brought them to the Gate. Priam descended from the tower to mount the chariot. We miss here the usual epic fulness of detail.

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ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα

261. **ἄν** [ἀνά]: const. with ἔβη. — **κατά** κτλ.: as v. 311, Τ 394. The reins were tied to the front rim of the chariot, *cf.* Ε 262, 322; the king now untied these and drew them back toward himself.

262 = v. 312. — **πὰρ δέ οἱ**: lit. *at his side for him*, πάρ being adv.; *i.e.* so as to stand *beside him*. — **δίφρον**: acc. of limit of motion, *cf.* v. 407, see on Α 322.

263. **Σκαιῶν**: only here as subst., without πύλαι, see on Α 54. — **ἔχον**: *held, guided.*

264. **μετά**: see on Α 222.

265. **ἐξ ἵππων**: *from their chariots;* equiv. to ἐξ ὀχέων v. 29. *Cf.* ὦσε δ' ἀφ' ἵππων Ε 19, εἰς ἵππους ἅλεται (*leaps into the chariot*) Λ 192, ἵππων | ὠκυπόδων ἐπέβησε Θ 128 f.

266 = v. 341. — **ἐς μέσσον**: see on v. 69. — **ἐστιχόωντο**: *went*, as Β 92.

267. **ὤρνυτο**: *arose*, hastened to greet the Trojan princes, *cf.* ὄρσεο v. 250. — **αὐτίκ' ἔπειτα**: follows the verb, as ρ 120.

268. **ἄν** [ἀνά]: *sc.* ὤρνυτο, *cf.* ἔλιπον . . . κὰδ δὲ (*sc.* ἔλιπον) κτλ. Ε 481. — **κήρυκες**: *sc.* of both armies, *cf.* v. 274.

269. **ὅρκια**: see on v. 245.

270. **μίσγον**: not like κερόωντο (θ 470, ο 500, υ 253), but *mingled* the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence σπονδαὶ ἄκρητοι Β 341. When μίσγω οἶνον is used like temperare vinum, ὕδωρ is added, *cf.* οἱ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ α 110. — **βασιλεῦσιν**: *for the princes* of Trojans and Achaeans. Obs. that no priests are mentioned in this connection. — **ἐπὶ χεῖρας**: see on Α 449.

271 f. = Τ 252 f. — **χείρεσσι**: χειρί would be more exact.

272. **πὰρ κουλεόν**: *along by the sheath.* — **αἰέν**: as commander and high-priest of the army, Agamemnon used this knife often at sacrifices. — **ἄωρτο**: from ἀείρω, *cf.* ἄορ *sword*, ἀορτήρ *sword-strap.*

273. **ἀρνῶν**: as the principal idea,

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κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο, χεῖρας ἀνασχών·
" Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά.
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,

it is placed before **κεφαλέων** which it limits. See vs. 103 f.

274. **νεῖμαν**: *sc.* *τρίχας*. They distributed the wool cut from the victims' heads as a symbol that all the chiefs present took part in the treaty, swearing by the victim. This sacrifice was without fire, as was most freq. in the case of treaties and reconciliations. γ 446, ξ 422, are different.

275. *Cf.* A 450.

276 = v. 320, H 202, Ω 308. — Agamemnon invokes the divinities of the heavens, the earth, and the regions beneath the earth. *Cf.* *ἴστω Ζεὺς νῦν πρῶτα, θεῶν ὕπατος* (*most exalted*) *καὶ ἄριστος, | γῆ τε καὶ ἠέλιος καὶ ἐρινύες* (*furies*), *αἵ θ' ὑπὸ γαῖαν | ἀνθρώπους τίνυνται κτλ.* T 258 ff., esto nunc Sol testis, et haec mihi Terra vocanti, | . . . et pater omnipotens, et tu Saturnia coniux, . . . tuque inclute Mavors, | . . . fontesque fluviosque, voco, quaeque aetheris alti | religio, et quae caerulio sunt numina ponto. Verg. *Aen.* xii. 176 ff. — **Ἴδηθεν**: Zeus had a sacred grove and an altar on Mt. Ida (Θ 48), and ruled thence as god of the country. The pious soul sought and found the divinity near at hand, esp. on mountain summits. — **κύδιστε** *κτλ.*: *cf.* Iupiter optimus maximus. See on B 412.

277 = λ 109, μ 323. — **ἠέλιος**: nom. as voc. This const. is rare. — **πάντ' ἐφορᾷς** *κτλ.*: Helios, accomplishing daily his course in the heavens, is fitted to be a witness to solemn compacts. *Cf.* *ὄμνυμί σοι θεοὺς, οἳ καὶ ὁρῶσι πάντα καὶ ἀκούουσι πάντα* Xen. *Cyr.* v. 4. 31, qui pervidet omnia, Solem Ovid *Met.* xiv. 375.

278. **ποταμοί**: the Trojan river-gods (Scamander and Simoïs), as near at hand, are invoked as witnesses; *cf.* Soph. *Aj.* 862. A priest (*ἀρητήρ*) of the Scamander is mentioned E 77 f. — **καὶ οἵ**: const. with *τίνυσθον*. The dual is used with reference to Hades and Persephone, *cf.* *Ζεύς τε καταχθόνιος καὶ ἐπαινὴ* (*dread*) *Περσεφόνεια* I 457. — **καμόντας**: *who have become weary;* euphemism for *θανόντας*.

279. *Cf.* T 260. — **ὅ τις**: obs. the distributive sing., after the pl. For the form, see § 24 *s.* — **ὀμόσσῃ**: for the aor. subjv., *cf.* A 554.

280. **μάρτυροι**: as A 338, B 302.

282. **αὐτὸς ἐχέτω**: *let him keep; cf.* *ἵππους δ' αὐτὸς ἔχε* φ 30, E 271. — **κτήματα**: see on v. 70.

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ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω."
ἦ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέι χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός·
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν.

283. **νεώμεθα**: the subjv. expresses the speaker's resolve, not unlike the ordinary hortatory subjv.

284. **ξανθός**: from the color of his hair; *cf.* *κάρη ξανθὸς Μενέλαος* ο 133. See on Α 197.

285. **Τρῶας κτλ.**: *then shall the Trojans restore etc.* **ἀποδοῦναι** is parallel with *ἐχέτω*, *cf.* Β 413.

286. **τιμήν**. equiv. to *ποινήν recompense;* *cf.* Α 159. — **ἥν τινα**: *sc.* *ἀποτινέμεν*.

287 = v. 460. — **καί**: *also;* const. with *ἐσσομένοισιν*. — **πέληται**: *shall be.* This is strictly a final clause. — This exemplary penalty was to serve as a precedent in later times and warn men against committing such deeds.

288. **Πρίαμος κτλ.**: as Α 255.

289. **οὐκ ἐθέλωσιν**: *οὐκ* is used, not *μή*, though in a cond. clause, since the neg. and verb form but one idea, *are unwilling, refuse;* *cf.* *οὐ χραίσμῃ* Α 28. — **Ἀλεξάνδροιο**: prob. gen. abs.; although it could be construed with *τιμήν*, see § 3 *f* β.

290. **αὐτάρ**: *on the other hand*, introduces the adversative apod., *cf.* Α 133, si tua re subita consilia torpent, at tu mea sequere Livy i. 41; see § 3 *n*.

291. **τέλος πολέμοιο**: *i.e.* the victory, see on Β 122; *cf.* *ἐν γὰρ χερσὶ τέλος πολέμου* Π 630. — **κιχείω**: see on Α 26.

292. *Cf.* Τ 266. — **ἦ**: see on Α 219. — **στομάχους**: obj. of *ἀπὸ τάμε*, *cf.* *ἀπέκοψε τένοντας* (*sinews*) γ 449. — **χαλκῷ**: equiv. to *μάχαιραν* v. 271.

294. **θυμοῦ**: *life*, as Α 593. — **δευομένους**: gives the reason for *ἀσπαίροντας*. — **μένος**: *force*, cf. *μένεα* v. 8.

295. **ἀφυσσόμενοι**: *drawing* (dipping) for themselves. The act of dipping and pouring continued until each had poured his libation. Elsewhere drawing wine was part of the herald's office. See on Α 471.

296. **ἔκχεον**: *sc.* out of their cups,

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ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
"Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."
ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
"κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί·
ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν

upon the ground, *cf.* *οἶνον δ' ἐκ δεπάων χαμάδις χέον* H 480. — **αἰειγενέτῃσιν**: *cf.* *θεοὶ αἰὲν ἐόντες* A 290.

297 = v. 319. *Cf.* B 271.

299. πρότεροι: comp., for only two parties are in question, *cf.* v. 351. — **ὑπὲρ ὅρκια**: "contrary to the compacts." *Cf.* Δ 67, 236, 271. — **πημήνειαν**: intrans.; "commit an act of hostility." The opt. is used in the subord. clause, with the opt. of wishing in the principal clause, to express a mere conception of the mind.

300. ὧδέ σφι κτλ.: *thus may for them, etc.* The pers. pron. is used instead of the dem., since the protasis has hypothetical force; see on B 392. — **ὡς ὅδε οἶνος**: symbolical actions were customary in curses and conjurations; *cf.* (fetialis) 'si prior defexit publico consilio dolo malo, tum illo die, Iuppiter, populum Romanum sic ferito ut ego hunc porcum hic hodie feriam.' . . . id ubi dixit, porcum saxo silice percussit Livy i. 24, (Hannibal) eaque ut rata scirent fore agnum laeva manu dextera silicem retinens, si falleret, Iovem ceterosque precatus deos, ita se mactarent, quem ad modum ipse agnum mactasset, secundum precationem caput pecudis saxo elisit *ib.* xxi. 45, 'As sinks that blood stream in the earth, | So may his heart's blood drench his hearth' Scott *Lady of the Lake* iii. 1.

301. αὐτῶν καὶ τεκέων: the gen. depends on *ἐγκέφαλος*, although *σφί* (not *σφέων*) has preceded; see § 3 *g* γ. This clause forms an extension of the original thought; *cf.* *δίδωθι δέ μοι κλέος ἐσθλόν, | αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι* (*spouse*) γ 380 f. — **ἄλλοισι δαμεῖεν**: "may they be made the slaves of others," *cf.* Z 454 ff., I 594; unlike B 355. — This prayer contains four verses, like the prayers of vs. 320 ff., 351 ff., 365 ff. See on v. 161.

302. *Cf.* B 419.

303. τοῖσι: const. with *μετὰ ἔειπεν*, *cf.* v. 96. — **Δαρδανίδης**: Priam was in the fifth generation from Dardanus, Υ 215 ff. The line of descent was: Zeus, Dardanus, Erichthonius, Tros, Ilus, Laomedon, Priam. For the use of the patronymic, see § 21 *m*.

304 = v. 86.

305. ἠνεμόεσσαν: the epith. is well deserved acc. to Dr. Schliemann, who in his excavations at Hissarlik was much disturbed by the constant winds

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ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."
ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἕκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,

which drove the dust into the eyes of the workmen. He thinks that such continual wind-storms are known nowhere else on earth. 'The winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.'

306. **ἄψ**: const. with *εἶμι*. — **οὔ πω**: *in no way*. For *πώ* as *πώς*, see § 12 *o*. — **τλήσομαι**: *cf.* *τέτληκας* Α 228. — **ἐν ὀφθαλμοῖσιν**: see on Α 587. — Priam fears the death of his son, as v. 259. — Vergil imitates: non pugnam aspicere hanc oculis, non foedera, possum *Aen.* xii. 151.

308 = ξ 119. — **Ζεὺς** *κτλ.*: "Zeus doubtless knows, but I do not."

309. **θανάτοιο τέλος**: a periphrasis for *θάνατος*, *cf.* *τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν* Ε 553, and distinguish *φάνη βιότοιο τελευτή* Η 104. — **πεπρωμένον ἐστίν**: equiv. to *πέπρωται* Σ 329, *cf.* *τετελεσμένος ἐστίν* Α 388.

310. **ἄρνας θέτο**: *sc.* in order to take back with him the two slaughtered lambs which he brought. The flesh of the victim sacrificed to confirm an oath was not eaten, since a curse rested upon it, but was buried. Prob. the Achaeans cast their victim into the sea, being unable to bury it in their own land, *cf.* Τ 267 f.

311 f. = vs. 261 f. — **ἔβαινε**: for the impf., see on *ἀφίει* Α 25.

313. *Cf.* Ω 330. — **ἄψορροι**: as Φ 456, *cf.* *παλίνορσος* v. 33; elsewhere *ἄψορρον* is used adv., with sing. or pl. — **ἀπονέοντο**: see on Β 113.

Vs. **314–382.** *The duel. Paris is rescued from death by Aphrodite, and carried to his home.*

315. **διεμέτρεον**: *they measured off* the ground for the combat, and the distance at which they were to have their spears, *cf.* v. 344. *Cf.* campum ad certamen magnae sub moenibus urbis | dimensi Rutulique viri Teucrique parabant Verg. *Aen.* xii. 116 f.

316 = Ψ 861, *cf.* κ 206. — **κλήρους πάλλον**: "they arranged the casting of lots." This is expressed more definitely in v. 324. The *κλῆροι* were bits of wood or stone, marked with some sign so as to be recognized, Η 175 ff. The prayer was offered while the lots were shaken.

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ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
" Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι."
ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἧχι ἑκάστου
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.

317. **πρόσθεν**: *before, first; cf.* v. 346, B 359, *πρότερος* v. 351. — **ἀφείη**: opt. in indir. disc., representing the subjv. of deliberation in direct disc., *cf.* A 191.

318 = H 177. — **χεῖρας ἀνέσχον**: equiv. to *χεῖρας ἀνασχόντες*, see § 3 *t*. For the attitude, *cf.* A 450.

319 = v. 297.

320 = v. 276.

321. **τάδε ἔργα**: *these troubles here, i.e.* this war. — **ἔθηκεν**: *caused*, as A 2. — This close of the verse is found also γ 136, ω 546. — Both armies seem to unite in wishing the death of Paris.

322. **δός**: for *δός* with the inf. in prayers, *cf.* v. 351, *δὸς δέ τέ μ' ἄνδρα ἑλεῖν* E 118, Z 307. — **ἀποφθίμενον δῦναι**: equiv. to *ἀποφθίσθαι καὶ δῦναι*. For the epic fulness of expression, see on A 88. — **Ἄϊδος**: see on A 3.

324. **κορυθαίολος**: see on B 816.

325. **ἂψ ὁρόων**: *with averted face*, in order to escape the suspicion of favoring his brother. — **Πάριος**: see on v. 16. — **ἐκ ὄρουσεν**: the lot was not drawn, but *cast, thrown out. Cf. ἐκ δ' ἔθορε* (*leaped*) *κλῆρος κυνέης* H 182, Ψ 353.

326. **οἱ μέν**: Trojans and Achaeans, who had stood during the sacrifice. Perhaps they had not been seated before (see on v. 78, *cf.* vs. 84, 113 f., 231, 250, 267), although they long ago had dismounted from their chariots and laid their armor upon the ground. — **κατὰ στίχας**: *according to ranks, in ranks.* — **ἧχι**: as A 607.

327. **ἔκειτο**: grammatically and in sense, const. only with *τεύχεα*, although *κεῖμαι* often is the pass. of *τίθημι*. For the zeugma, see on *πρὸς δῶμα* A 533, *cf. ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔκειτο* ξ 291.

328. **ἀμφ' ὤμοισιν**: standing expression in the case of the principal parts of the warrior's equipment: breastplate, sword (as v. 334), and shield. — **ἐδύσετο**: Paris had entered the conflict as a light-armed warrior, see on v. 17.

329 = H 355, Θ 82, Λ 369, *cf.* Λ 505.

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κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν,
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρειν.
ὣς δ' αὔτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.

330–338. *Cf.* Λ 17 ff., Π 131–139, Τ 369 ff. — The poet presents a picture of the preparations for battle. The complete armament of the Homeric warrior consisted in the six pieces here enumerated, which are always mentioned in the same order before an important conflict. — **κνημῖδας**: see on Α 17.

331. **καλάς**: for the order of words, see § 1 *n*. — **ἐπισφυρίοις** κτλ.: *furnished with buckles*, by which they were fastened *at the ankle*.

333. **οἷο κασιγνήτοιο**: since he himself had appeared without a cuirass. — **Λυκάονος**: Lycaon had been captured by Achilles and sold as a slave to the king of Lemnos; being ransomed thence, he returned to Troy a week before the events narrated in this book; but twelve days after his return, he met Achilles again and was slain by him, Φ 34 ff. — **ἥρμοσε δ' αὐτῷ**: *but he fitted it to himself;* he changed the length of the straps, buckling it to suit his own form.

334 = Β 45.

335 = Π 136. — **χάλκεον**: prominence is given to an epith. of the whole sword, after the decoration of the hilt has been mentioned in ἀργυρόηλον, as Τ 373. — **σάκος**: the strap which aided the arm in supporting the heavy shield was thrown over the shoulder, see on Β 388. Thus the shield was taken up before the plumed helmet was donned.

336–338 = Ο 480–482; *cf.* χ 123–125. — **κυνέην**: originally a head-covering *of dogskin*, then *helmet; cf.* κτιδέην (*weasel-skin*) κυνέην Κ 335, κυνέην ταυρείην Κ 257 f.; old Laërtes wore αἰγείην (*goat-skin*) κυνέην ω 231.

337 = Λ 42. — **ἵππουριν**: *cf.* ἱπποδασείης v. 369, ἱππόκομοι κόρυθες Ν 132, λόφον ἱππιοχαίτην Ζ 469, ἵππειον λόφον Ο 537, aere caput fulgens, cristaque hirsutus equina Verg. *Aen.* x. 869. — **δεινόν**: cognate acc., adv. with ἔνευεν, *cf.* v. 342.

338 = ρ 4; *cf.* Π 139. — **παλάμηφιν**: here dat.; it is in the gen. v. 368; see § 15 *a*. — **ἀρήρειν**: for the ν-movable, *cf.* ᾔσκειν v. 388; see § 12 *n*.

339. **ὣς δ' αὔτως**: *and thus in like manner;* see § 24 *j*. — **Μενέλαος**: Menelaus came forth to battle equipped with armor (v. 29), but put it off as the rest did, v. 114. — **ἀρήιος**: a short form of ἀρηίφιλος, see on v. 21. — **ἔντεα**: equiv. to τεύχεα, chiefly of defensive armor.

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οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐυκνήμιδας Ἀχαιούς.
καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐίσην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
“Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δαμῆναι,

340 = Ψ 813. — **ἑκάτερθεν ὁμίλου**: *on either side of the throng.*

341 = v. 266.

342. *Cf.* Ψ 815. — **δεινόν**: *cf.* v. 337.

344. **διαμετρητῷ**: see on v. 315.

345. **κοτέοντε**: subord. to *σείοντε*.

346. **πρόσθε**: as v. 317.

347. *Cf.* v. 356, Η 250, Ρ 517, Υ 274. — **πάντοσ' ἐίσην**: a standing formula, at the close of the verse; *alike on every side.* Strictly used of the smaller circular shields (*ἀσπίδας εὐκύκλους* Ε 453), in distinction from the large oval *σάκος*. But the shield of Paris is called *σάκος* v. 335, and *ἀσπίς*, v. 356; and thus also the shield of Achilles is *ἀσπίς*, Σ 458, and *σάκος* Σ 478.

348–350 = Ρ 44–46.

348 = Η 259. — **οὐδέ**: *but not.* — **ἔρρηξεν**: *broke through* the shield. — **χαλκός**: *the bronze* point of the lance, *cf.* *χαλκῷ* below. — **οἱ**: refers to *χαλκός*.

349. **ὤρνυτο χαλκῷ**: *arose with his lance*, "raised himself to hurl his lance"; *cf.* *ἀνασχόμενος* v. 362, altior exurgens Verg. *Aen.* xi. 697, corpore toto | alte sublatum consurgit Turnus in ensem. . . . at perfidus ensis | frangitur *ib.* xii. 728 ff.

350. **ἐπευξάμενος**: "uttering a prayer as he did so."

351. **Ζεῦ ἄνα**: as Π 233, ρ 354. The vocative form *ἄνα* is found in Homer only in this phrase; elsewhere, *ἄναξ*, as Β 284, 434. — **δὸς τίσασθαι ὅ** κτλ.: equiv. to *δός μοι τίσασθαι τοῦτον ὃς κτλ.* The rel. clause *ὅ με κτλ.* represents a noun as the obj. of *τίσασθαι*. — **πρότερος**: *cf.* v. 299.

352. **δῖον**: a standing epith., denoting nobility of descent and beauty; it is here used without any special reference to the circumstances of the case, see on Α 7. These 'ornamental epithets' are sometimes put into the mouth of a foe, as Χ 393. — **Ἀλέξανδρον**: is the obj. of *τίσασθαι*. This makes the preceding rel. clause more

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ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ."
ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ᾽ ἀσπίδα πάντοσ᾽ ἐίσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺς δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ᾽ ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ᾽ ἄρ᾽ αὐτῷ
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ᾽ ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
"Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος·

parenthetical than if this proper name had been attracted to the const. of the rel. clause, as Λαοδίκην v. 124.—**καὶ . . . δαμῆναι**: a more definite expression of the thought of τίσασθαι.

353. **τὶς**: *many a one, cf.* Β 271.—**καί**: as v. 287.

354. **ὅ κεν** κτλ.: explanatory of ξεινοδόκον.—**φιλότητα**: *hospitality, cf.* v. 207.

355 = Ε 280, Η 244, Λ 349, Ρ 516, Χ 273, 289, *cf.* ω 519, 522.—**ἀμπεπαλών**: reduplicated aor. (§ 25 *j*) from ἀναπάλλω. *After he had swung back*, *i.e.* had drawn back for the throw; *cf.* adducto contortum hastile lacerto | immittit Verg. *Aen.* xi. 561 f.

356–360 = Η 250 ff.; *cf.* v. 347.

357 f. = Λ 435 f.; *cf.* Δ 135 f.—**διά**: with long ι at the beginning of the verse; see § 41 *q*.—**φαεινῆς**: the outer layer of the shield was a plate of brass, *cf.* Η 223.—**ὄβριμον**: *weighty, mighty*.

358. **ἠρήρειστο**: *was thrust*, by the force of the throw; plpf. from ἐρείδω, used almost like an aor.

359. **ἀντικρύς**: const. closely with what follows, *cf.* ἀντικρὺς δὲ δι᾽ ὤμου χάλκεον ἔγχος | ἦλθεν Δ 481 f., Ε 67, 74, 189.—**διάμησε**: *mowed its way through, cut through.*

360. **ἐκλίνθη**: *he bent* aside.—**ἠλεύατο**: for the 1st aor. without tense-sign, see § 30 *i*.

361 = Ν 610.

362. **ἀνασχόμενος**: *drawing up his arm*, in order to give a heavier blow; *cf.* v. 349, ξ 425, σ 95.—**φάλον**: the metal ridge in which the horsehair was arranged like a mane. *Cf.* κυνέην . . . ἀφαλόν τε καὶ ἄλλοφον Κ 257 f., κόρυθος φάλον ἤλασεν . . . ἄκρον ὑπὸ λόφον Ν 614 f.—**ἀμφὶ αὐτῷ**: const. with διατρυφέν, *about itself, i.e.* about the φάλος.

363. **τριχθά τε καὶ** κτλ.: a descriptive expression, see § 2 *b*.—**τε καί**: *cf.* Α 128, Β 346 and notes.—**διατρυφέν**: from διαθρύπτω. *Cf.* Verg. *Aen.* xii. 730, quoted on v. 349.

364. *Cf.* Φ 272.

365 = υ 201, *cf.* Ψ 439.—**σεῖο ὀλοώτερος**: Zeus ξείνιος, the guardian of

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ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἠίχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα."
ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
ἕλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἥρως μετ' ἐυκνήμιδας Ἀχαιοὺς
ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι·
αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων

hospitality (*cf.* ι 270 f.), had not avenged the privileges that Paris had abused. — Such reproaches of the divinity are uttered only in outbreaks of momentary vexation, as M 164, N 631 f. *Cf.* B 111.

366. **ἐφάμην κτλ.**: see on B 37. — **κακότητος**: causal gen.; *for the wrong* which he did me.

367. **νῦν δέ**: see on A 354. — **ἄγη**: from *ἄγνυμι*. — **ἐκ**: const. with *ἠίχθη*.

368. **ἐτώσιον**: pred. nom., *cf.* χ 256. — **οὐδὲ δάμασσα**: marks the result of both preceding clauses.

369. **κόρυθος**: for the gen., *cf.* *ἑανοῦ* v. 385, *γούνων* A 500.

370. **ἕλκε κτλ.**: "he seized Paris by the helmet, turned him about, and strove to draw him into the midst of the Achaeans." Of course the helmet-strap (*ἱμάς*) under the chin of Paris, choked him.

371. **πολύκεστος**: *richly embroidered*, *cf.* *κεστὸν ἱμάντα* Ξ 214.

372. This verse explains *ὑπὸ δειρήν*. — **ὑπ' ἀνθερεῶνος**: as A 501. — **ὀχεύς**: *as holder*; pred. with *ὅς*.

373 = Σ 165.

374 = E 312. — **εἰ μὴ κτλ.**: the first hemistich, as E 680, Θ 91, 132, Υ 291.

375. **ἥ**: in the rapid narration, the rel. const. is used here, where a new sent. would be expected. Or this ἥ may be called dem., with no conj. to connect with the preceding verse. — **ἶφι κταμένοιο**: such leather would be stronger than that from a diseased animal. For the aor. mid. used as pass., see § 32 *d*.

376. **τρυφάλεια**: the following hiatus is justified, as falling at the fem. caesura of the third foot, see § 9 *b*. — **ἅμ' ἕσπετο κτλ.**: *i.e.* it remained in his hand. — **παχείῃ**: *thick*.

378. **ῥῖψ' ἐπιδινήσας**: as T 268, *cf.* *ἧκ' ἐπιδινήσας* H 269, *περιστρέψας ἧκε* θ 189. He swung the helmet before he threw it. — **κόμισαν**: *cf.* B 875.

379. **ὁ ἄψ**: for the hiatus, see on A 333.

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ἔγχεϊ χαλκείῳ. τὸν δ᾽ ἐξήρπαξ᾽ Ἀφροδίτη
ῥεῖα μάλ᾽ ὥς τε θεός, ἐκάλυψε δ᾽ ἄρ᾽ ἠέρι πολλῇ,
κὰδ δ᾽ εἷσ᾽ ἐν θαλάμῳ εὐώδεϊ κηώεντι.
αὐτὴ δ᾽ αὖθ᾽ Ἑλένην καλέουσ᾽ ἴε. τὴν δὲ κίχανεν
πύργῳ ἐφ᾽ ὑψηλῷ, περὶ δὲ Τρωαὶ ἅλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
γρηὶ δέ μιν ἐικυῖα παλαιγενέι προσέειπεν,
εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιετοώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν ἐεισαμένη προσεφώνεε δῖ᾽ Ἀφροδίτη·
“δεῦρ᾽ ἴθ᾽, Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.
κεῖνος ὅ γ᾽ ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

380. **ἔγχει** κτλ.: emphatic at the beginning of the verse, and the close of the sent., *cf.* βάλλε A 52. Const. with ἐπόρουσε. — **ἐξήρπαξε**: the poet recognizes no chance rescue; see on A 8; *cf.* E 314 where Aeneas is saved by Aphrodite, and Υ 325 where the same hero is rescued by Poseidon.

381 = Υ 444, *cf.* Λ 752, Φ 549, 597. — **ῥεῖα** κτλ.: "easily, as only a god can." — **ἐκάλυψε δέ**: "and made him invisible." *Cf.* σάωσε δὲ νυκτὶ καλύψας E 23, πολλὴν ἠέρα χεῦε η 15.

382. **κὰδ εἷσε**: *cf.* κάθισον v. 68. — **ἐν θαλάμῳ**: *in his chamber*, *cf.* v. 391.

Vs. 383–420. *Aphrodite conducts Helen from the Scaean Gate to her home and Paris.*

383. **καλέουσα**: fut. partic., expressing purpose.

384. **Τρωαί**: women who had come to view the combat, as v. 420; see on 149.

385. **νεκταρέου**: used like ἀμβρόσιος as *divine*, *heavenly*, of charming grace and beauty. *Cf.* Achilles's νεκτάρεος χιτών, Σ 25, Artemis's ἀμβρόσιος ἑανός Φ 507. — **ἑανοῦ**: always of a woman's garment. Distinguish from this the adj. ἑᾱνός. — **ἐτίναξε**: *plucked*.

386. **μίν**: const. with προσέειπεν, *cf.* v. 389. For the quantity, before a lost consonant, see § 41 *m*. — **παλαιγενέϊ**: the adj. strengthens the noun; *cf.* γρηῦς παλαιή τ 346, γρῆυ παλαιγενές χ 395. — **προσέειπεν**: always used of words that follow immediately, or separated only by a parenthetical clause.

387. **εἰροκόμῳ**: explained by the following clause.

388. **ἤσκειν**: contracted from ἤσκεεν. *Cf.* εἴριά τε ξαίνειν (*card*) χ 423. — **μάλιστα** κτλ.: the rel. const. is abandoned, *cf.* A 79, 162. — This shows why Aphrodite took the form of this old woman. — **φιλέεσκεν**: *sc.* Ἑλένη. For the change of subj., *cf.* ὅς οἱ πλησίον ἷζε, μάλιστα δέ μιν φιλέεσκεν η 171.

389. **τῇ μιν** κτλ.: *cf.* B 22, 795.

390. **δεῦρ᾽ ἴθι**: see on v. 130.

391. **κεῖνος**: *there*, as E 604, T 344. — **ὅ γε**: *is he*.

392. *Cf.* κάλλει καὶ χάρισι στίλβων

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ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν."
ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
ἦ πῄ με προτέρω πολίων εὖ ναιομενάων
ἄξεις ἢ Φρυγίης ἢ Μῃονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων,
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι·

ζ 237. — **οὐδέ κε φαίης**: potential, *nor would you think;* not as v. 220.

393. **ἀνδρὶ μαχησάμενον**: equiv. to *ἐκ μάχης*. — **χορόνδε**: at the close of the verse in contrast with *μαχησάμενον*.

394. **ἔρχεσθαι**: "ready to go to the dance," so beautiful and vigorous is he. — **νέον κτλ.**: *i.e.* he is in as merry a humor as if he had just enjoyed a dance. The partic. has the principal thought.

395. *Cf.* Β 142. — **θυμὸν ὄρινεν**: *aroused her anger*, by the unworthy suggestion.

396 f. **καί ῥα**: *and so.* This *ῥά* is resumed by the *ἄρα* of the apod., v. 398; *cf.* the repetition of *δή* ω 71 f. — **δειρὴν στήθεα κτλ.**: these parts were unchanged by the transformation (vs. 386–389); the divinities retained their characteristics even under a disguise, except when they desired to make themselves entirely unrecognizable by mortals. *Cf.* *ὡς δὲ ἴδεν* (*sc.* *Ἀγχίσης*) *δειρήν τε καὶ ὄμματα κάλ' Ἀφροδίτης* Hom. *Hy.* iv. 181. — All but Helen saw only the old woman.

398. **θάμβησεν**: *cf.* Α 199. Wonder mingled with dread came over her, fearing some new device of Aphrodite who had already led her far from her Spartan home. — **ἔπος κτλ.**: as Α 361.

399. **δαιμονίη**: *cruel divinity.* See on Β 190. — **ταῦτα**: cognate acc. with *ἠπεροπεύειν* which takes *μέ* as dir. obj. "To trick me with these deceits"; *cf.* *τοῦτο ὑμᾶς ἐξαπατῆσαι* Xen. *An.* v. 7. 6.

400. **ἦ**: *surely;* with mocking irony. — **προτέρω**: *still farther* from Lacedaemon. — **πολίων**: const. with *πῄ*, "into any one of these cities." G. 168; H. 757.

401. *Cf.* Σ 291. — **Φρυγίης**: const. with *πολίων*.

402. **καὶ κεῖθι**: *there also;* just as Alexander in Ilios. — **μερόπων**: as Α 250.

403. **οὕνεκα δὴ νῦν**: this introduces sarcastically the reason for the conjecture of vs. 400 f. "Since now, as it seems, I cannot remain longer with your favorite Paris."

404. **στυγερήν**: see on v. 173.

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τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης.
ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰς ὅ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὅ γε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι, νεμεσσητὸν δέ κεν εἴη,
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται, ἔχω δ' ἄχε' ἄκριτα θυμῷ."
  τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
" μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,

405. τούνεκα δὴ κτλ.: again a sarcastic tone. This is closely connected with the causal rel. sent., as is shown by the repetition of the particles δὴ νῦν. Thus the thought returns to v. 399. — **δολοφρονέουσα**: in pretending that Paris summons her, v. 390.

406. παρ' αὐτόν: *by himself;* contrasted with δεῦρο v. 405. "Leave me alone." The asyndeton marks her excitement. — **θεῶν** κτλ.: *abandon the path of the gods,* "give up thine immortality." *Cf.* εἶκε, Διὸς θύγατερ, πολέμου καὶ δηιοτῆτος (*conflict*) E 348. The expression is suggested doubtless by the following verse which was already before her mind.

407. Ὄλυμπον: the limit of motion.

408. περὶ κεῖνον: *about him, at his side.* — **ὀΐζυε**: *endure woe,* "bear all the troubles of human life." — **ἑ φύλασσε**: *watch him, sc.* that he does not escape thee or prove unfaithful to thee.

409. ποιήσεται: aor. subjv. with εἰς ὅ κε, *cf.* B 332. — **ὅ γε**: see on A 97; for its position in the second member of the sent., as B 664, *cf.* πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα α 4, nunc dextra ingeminans ictus, nunc ille sinistra Verg. *Aen.* v. 457, nec dulces amores | sperne puer neque tu choreas Hor. *Carm.* i. 9. 15 f. — **δούλην**: this word is found only here and δ 12; the masc. δοῦλος is not found in Homer. See § 2 *y*.

410. νεμεσσητὸν κτλ.: parenthetical; *cf.* Ξ 336, Ω 463, χ 489. — **νεμεσσητόν**: *cf.* v. 156, B 223.

411. κείνου: indicates contempt or abhorrence. — **πορσυνέουσα**: *to prepare, to share.* — **δέ**: the clause is causal in effect. — **ὀπίσσω**: *hereafter; cf.* μετόπισθε I 249.

412. μωμήσονται: *sc.* if I give myself to this frivolous coward after the decision by the duel. The fut. is used (more definite than the potential opt.) although the supposition at the basis of this expectation is negatived (οὐκ εἶμι v. 410). — **ἔχω** κτλ.: as Ω 91. "And yet I have already" *etc.* — **ἄκριτα**: *cf.* B 246, 796.

413. χολωσαμένη: *falling into a rage, cf.* ὀχθήσας A 517. The mid. does not differ greatly from the pass., *cf.* χολωθείς A 9; see § 32 *d*.

414. σχετλίη: disyllabic, with syn-

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τῶς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλα φίλησα,
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι."
ὣς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
σιγῇ, πάσας δὲ Τρῳὰς λάθεν· ἦρχε δὲ δαίμων.
αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·

izesis of ιη, see on Ἱστίαιαν B 537. — **μεθείω**: for the subjv., *cf.* A 28; for the form, (Att. μεθῶ), *cf.* κιχείω A 26.

415. **τῶς**: see on B 330. — **ἀπεχθήρω**: aor. subjv.; *conceive violent hatred.* — **νῦν**: opposed to the future, *till now.* — **ἔκπαγλα**: *furiously*; *cf.* *αἰνῶς* v. 158. — **φίλησα**: *came to love you*, "bestowed my love upon you."

416. **ἀμφοτέρων**: explained by *Τρώων καὶ Δαναῶν.* — **μητίσομαι**: aor. subjv., still dependent on *μή*. — **ἔχθεα λυγρά**: *grievous hates*, which would be destructive to Helen. — *Cf.* illa (*sc.* Helen) sibi infestos eversa ob Pergama Teucros | et poenas Danaum, et deserti coniugis iras, | praemetuens Verg. *Aen.* ii. 571 ff.

417. **σὺ δέ . . . ὄληαι**: an independent addition, as is shown by *κέν*, in order to explain the effect of *ἔχθεα λυγρά.* For the subjv. with *κέν*, see on A 137. — **οἶτον**: cognate acc.

418. **ἔδεισεν**: see on A 33. Helen does not yield until after the sternest threat.

419. **κατασχομένη**: *wrapping herself*, *cf.* *καλυψαμένη* v. 141.

420. **Τρῳάς**: see on v. 384. — **λάθεν**: *sc.* *βᾶσα*, as she departed with her two maids (*cf.* vs. 143, 422). — Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention. — **ἦρχε**: as A 495. — **δαίμων**: nowhere else in Homer of a definite divinity.

Vs. 421–447. *Helen and Paris.*

421. **δόμον**: on the citadel of Ilios, near the dwellings of Priam and Hector, *cf.* Z 313 ff.

422. **ἀμφίπολοι**: the two who had accompanied her, v. 143.

423. **κίε**: *i.e.* following Aphrodite, *cf.* v. 420.

424. **τῇ**: *for her.* — **δίφρον**: a low seat without a back. — **ἑλοῦσα**: prior in time to *κατέθηκε φέρουσα.* Obs. the distinction between the aor. and pres. partics.

425. **ἀντί' Ἀλεξάνδροιο**: acc. to v. 391, Alexander was on the bed, but this is disregarded in the following narration, *cf.* *ἄρχε λέχοσδε κιών* v. 447. — **θεά**: added to give prominence to her condescension in performing a maid's duties. — **φέρουσα**: for the use of the partic., see on *ἰών* A 138.

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ἔνθα καθῖζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
"ἤλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι,
ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ' εὔχε' ἀρηιφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηίφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγώ γε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς."
τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
"μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,

426. **κούρη Διός**: generally of Athene, but of Artemis ι 536, ζ 151, and of Aphrodite Υ 105; *cf.* κούρην Βρισῆος Α 392.

427. **πάλιν**: *back, away* from Paris, here as a sign of her displeasure; *cf.* πάλιν τρέπεν ὄσσε φαεινώ Ν 3, talia dicentem iamdudum aversa tuetur Verg. *Aen.* iv. 362. — **ἠνίπαπε**: for the form, *cf.* Β 245.

428. **ἤλυθες**: an excl. She reproaches him for his return, *cf.* Β 23. — **αὐτόθι**: *there*, see § 15 *d*.

429. **δαμείς**: with dat. of the agent, as v. 301. — **πρότερος**: see on 140.

430. **ἦ μὲν δὴ** κτλ.: with disdainful mockery; *truly thou wast wont to boast etc.*

431. **σῇ**: added with emphasis, as Β 164. — **βίῃ καὶ χερσίν**: thus united also Μ 135, Ο 139, μ 246 *etc.*

432. **ἀλλ' ἴθι νῦν**: an ironical exhortation. The following asyndeton is usual, *cf.* Κ 53, 175 f., Λ 611. — **προκάλεσσαι**: *challenge, call forth to meet thee.* Mid., as v. 19, Η 150, 285. — **Μενέλαον**: obs. the emphatic repetition of the name with the same epith., in the same position in the verse as v. 430. See on v. 223.

433. **ἀλλὰ** κτλ.: Helen now speaks in earnest. *Cf.* Ρ 30, Υ 196. — **ἐγώ γε**: *cf.* Α 173. — "But *I* advise you" *etc.*

434. **παύεσθαι**: *cease for ever.* Pres. infs. are used also to explain this injunction. — **ξανθῷ**: *cf.* v. 284.

435. **ἀντίβιον**: for the const., *cf.* Β 121, 452. — **πόλεμον**: for the cognate acc., see on Β 788.

436. **μή πως τάχα**: *lest in some way, soon.* — **ὑπ' αὐτοῦ δουρί**: *by the spear of this very man*, *cf.* Λ 821. For the dat. with ὑπό, *cf.* Β 860 and note.

437. *Cf.* Ψ 794. — **μύθοισιν**: const. with προσέειπεν.

438. **θυμόν**: in partitive appos. with μέ, *cf.* vs. 35, 442; see on Α 362.

439. **μὲν γάρ**: always in this order; never γὰρ μέν. — **σὺν Ἀθήνῃ**: *by the aid of Athene.* This diminishes the

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κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὧδέ γ' ἔρος φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ."
ἦ ῥα καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἵπετ' ἄκοιτις.
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
Ἀτρεΐδης δ' ἂν' ὅμιλον ἐφοίτα θηρὶ ἐοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
ἀλλ' οὔ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων

personal credit of Menelaus for his success.

440. αὖτις: *another time*, as Α 140. — **ἐγώ**: *sc.* *νικήσω*. — **παρὰ εἰσί**: more freq. in this sense is *παρίστασθαι*. — **ἡμῖν**: *i.e.* with Paris and his countrymen.

441 f. *Cf.* Ξ 314 f. — **τραπείομεν**: aor. pass. subjv. from *τέρπω*, see §§ 13, 32 *d*, *f*. — **εὐνηθέντε**: in the Eng. idiom, this would be in the same const. as *τραπείομεν*, see on Β 113.

442. ὧδε: *so completely*, *sc.* as now (v. 446); *cf.* Β 802. — **ἔρος φρένας ἀμφεκάλυψεν**: as Ξ 294, *cf.* *θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν* (*sc.* *ἔρος*) Ξ 316, *Κύκλωπα περὶ φρένας ἤλυθεν οἶνος* ι 362. See on Α 103.

443. οὐδ' ὅτε: *not even then when.*

444. ἔπλεον ἐν νήεσσι: "was on the voyage."

445. Κρανάῃ: perhaps this name was invented for the situation, *cf.* v. 201; at least the ancients were completely at a loss concerning it. Strabo thought it was the small island Helena between Attica and Cos. Others thought it to be Cythera, south of Sparta. In the second century of our era, with reference to this passage, the name Κρανάη was given to a small island in the Laconian gulf.

446=Ξ 328.— **ὡς**: refers to **ὧδε** v. 442.

447. ἄρχε: *made the beginning, began;* with a supplementary partic., *κιών*, as Β 378. — **εἵπετο**: the fear of Aphrodite's anger had its effect, in spite of vs. 428 ff. — The whole scene, from v. 382, characterizes the sensual frivolity of Paris.

Vs. 448–461. *Menelaus seeks Paris in vain. Agamemnon claims the victory and demands the restitution of Helen.*

448. τὼ μὲν ἄρα: *so these two.*

449. The story returns to the point where Aphrodite interposed, v. 380. — **ἂν' ὅμιλον**: *sc.* *Τρώων*. — **θηρὶ ἐοικώς**: as Λ 546, Ο 586; *like to a wild beast* in fury and power.

450. εἴ που ἐσαθρήσειεν: for the opt., see G. 226, 4 N. 1; H. 907. *If he but might catch sight of him somewhere*, *cf.* *Πάνδαρον διζημένη* (*seeking*), *εἴ που ἐφεύροι* Δ 88, Ν 760. — **θεοειδέα**: for the synizesis, *cf.* v. 27.

451. οὔ τις δύνατο δεῖξαι: the logi-

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δεῖξαι Ἀλέξανδρον τότ' ἀρηιφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι.
νίκη μὲν δὴ φαίνετ' ἀρηιφίλου Μενελάου·
ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται."
ὣς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ᾔνεον ἄλλοι Ἀχαιοί.

cal proof of this statement is given below. "They would have pointed him out, if they could." — **κλειτῶν κτλ.**: *cf.* τηλεκλειτοί τ' ἐπίκουροι Z 111.

452. **τότε**: *i.e.* when he sought him.

453. "They did not conceal him through love (*cf.* vs. 321 ff.), nor would they have concealed him if any one had seen him."

454. **κηρί**: dat. of likeness with ἶσον. For the comparison, *cf.* A 228, ρ 500, ἐχθρὸς δμῶς (*like*) Ἀΐδαο πύλῃσιν I 312. — **μελαίνῃ**: *cf.* morti atrae Hor. *Carm.* i. 28. 13, post equitem sedet atra cura *ib.* iii. 1. 40.

455. **καί**: *also.* A standing expression, generally referring to previous speakers.

456 = H 348, 368, Θ 497; *cf.* v. 86. — **Δάρδανοι**: see on B 819.

457. **δή**: *as you see, surely.* — **φαίνεται**: *belongs evidently.* *Cf.* the words of Zeus, ἀλλ' ἢ τοι νίκη μὲν ἀρηιφίλου Μενελάου (*sc.* ἐστίν) Δ 13.

458. **Ἀργείην**: as B 161; *cf.* ornatus Argivae Helenae Verg. *Aen.* i. 650.

459. **τιμὴν κτλ.**: *cf.* v. 286.

460 = v. 287.

461. *Cf.* μ 294, 352. — **ἐπὶ ᾔνεον**: *cf.* ἐπευφήμησαν A 22. — The poet does not tell how Hector and the other Trojans received this demand, but implies that they allowed it as just.

The beginning of the next Book transports the hearers to Olympus, where Hera contrives a breach of the treaty. She cannot consent to any peace that would return Helen and the treasures to Menelaus but would leave unsacked the city that she hated. The Trojans discuss among themselves the return of Helen, H 345 ff. — The Lycian archer Pandarus (B 827) shot an arrow and wounded Menelaus at the suggestion of Athena (Δ 116 ff.) Agamemnon thereupon roused the Greek forces, and the opposing armies meet in battle near the close of the Fourth Book (Δ 446 ff.). Most of the Fifth Book is devoted to the exploits of Diomed (Διομήδους ἀριστεία). In the Sixth Book, Hector visits the city, tells the matrons to pray to Athena, and bids farewell to Andromache. In the Seventh Book, Hector and Ajax meet in single combat but night separates them, and the 22d day of the action of the *Iliad* ends.

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APPENDIX.

I. MANUSCRIPTS AND EDITIONS.

MANUSCRIPTS.

THE Homeric Mss. are better and more ancient than those of any other secular Greek author. Among the many fragments of papyrus which the tombs of Egypt have yielded up during this century, are rolls containing parts of N, Σ, Ω, 1159 verses in all, from the time of the early Roman emperors. But these fragments have no critical value for modern scholars, beyond the assurance they afford that the Homeric text has not been appreciably corrupted during the last nineteen centuries, and that the student of to-day has before him a better text than most Greeks had in the time of Christ. These papyrus fragments are not from the 'recension' of any learned Alexandrian grammarian, and they contain some egregious blunders. Two of these rolls are now in the British Museum, and one at Paris.

The first of these fragments to come to light is known as the *Bankes papyrus*. It contains the last 678 verses of the *Iliad*. It is a roll about ten inches wide and eight feet long, with sixteen columns of 43 verses each. Originally it must have been ten feet long, having three more columns and a title.

Next in age to the papyrus fragments from Egypt, are the fragments of a Ms. of the fifth or sixth century, in the Ambrosian Library at Milan; 58 leaves are preserved, with nearly 800 verses in all. These owe their preservation probably to the paintings which occupy one side of each leaf.

Of about the same age as the Ambrosian Ms. is a *Syrian palimpsest* which is now in the British Museum. This codex has 115 leaves, 59 of which formerly belonged to a Ms. of the *Iliad* (M–Π, Σ–Ω), with 3873 verses. Over these was written a Syrian work by the patriarch Severus of Antioch (in office 512–519 A.D.).

The most valuable of all Mss. for the Homeric text, and far the most valuable for the old Greek commentary (σχόλια), is known as *Venetus A* (Codex Marcianus 454), in the library of San Marco, at Venice. It contains the entire *Iliad*, with Introduction and Scholia, on 327 leaves of parchment in large folio, 15 × 11 inches. It was written not later than the eleventh century, in minuscule script, with 25 verses on each page. Below and above the text, and on the outer margin, are 63 or 64 lines of

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scholia. Between these scholia and the text is an interval of about an inch, in which space are other scholia. On the first leaves are many interlinear glosses, but not many after leaf 31.

In the same library is *Venetus B* (Codex Marcianus 453), a parchment Ms. in folio, with the *Iliad* on 338 leaves. It was written in the eleventh century. This also contains scholia, but these are far less scholarly than those of Venetus A.

In the Laurentian Library at Florence are twelve Mss. which contain the *Iliad* complete. Of these, two have special value: *Laurentianus* xxxii. 3 (*C*), a parchment folio of the eleventh century, with 424 leaves; and *Laurentianus* xxxii. 15 (*D*), 233 small leaves of parchment, written about 1100 A.D.

In all, more than one hundred Homeric Mss. are known and described.

EDITIONS.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, printed at Florence in 1488. Chalcondylas was born at Athens about 1428; he was appointed professor of Greek in the University of Padua in 1463, and died at Milan in 1510. The publisher of his edition of Homer calls him vir profecto tempestate nostra doctissimus, and Aldus says he is Graecorum omnium aetatis nostrae facile princeps. His pupil Linacre founded the first chair of Greek at Oxford.

The first Aldine edition, Venice, 1504, was a reprint of the Florentine.

The first attempt at a modern commentary was made by Joachim Camerarius, for the first two books of the *Iliad*, Bale, 1538, 1540.

The text published by Stephanus, *Poetae Graeci principes heroici carminis*, Paris, 1566, served long as the vulgate.

The edition of Joshua Barnes, Cambridge, 1711, 2 vols., deserves mention for its critical and exegetical commentary.

For a long series of years the leading edition was that of Clarke, with aesthetical and grammatical notes, London, 1729–1740.

A still more elaborate edition (the most elaborate ever published) was that of the *Iliad* by Heyne, in 8 vols., Leipzig, 1802–1822. His edition followed Wolf in time but not in method.

A new period began with Wolf. *Homeri et Homeridarum opera et reliquiae ex recensione F. A. Wolfii*, 4 vols., Leipzig, 1804–1807.

Immanuel Bekker, a scholar of Wolf, published in 1843 *Homeri opera ex recognitione Immanuelis Bekkeri*. In this edition is given perhaps the best form as yet of the Alexandrian text, reconstructed from the Mss. and from the notices found in the ancient grammarians.

In *Carmina Homerica: Immanuel Bekker emendabat et annotabat*, Bonn,

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1858, 2 vols., the editor strives to go back of the grammarians, and to give the poems in the form in which they were sung by the rhapsodes. In this edition Bekker made the first scientific attempt to restore initial ϝ where this could be done without violent changes; unscientific attempts of this kind had been made previously in England.

In *Homeri Ilias ad fidem librorum optimorum edidit J. La Roche, Leipzig*, 1873, the editor gives the most complete critical apparatus yet provided. In the text he follows the aim of Bekker's edition of 1843.

In *Homerica Carmina cum potiore lectionis varietate edidit Augustus Nauck, Berlin*, 1874–1879, the editor follows the aim of Bekker's edition of 1858, but does not print ϝ, although he changes the text to remove obstacles to the restoration of ϝ.

In *Homeri Iliadis Carmina, seiuncta, discreta, emendata, prolegomenis et apparatu critico instructa edidit Guilelmus Christ, Leipzig*, 1884, the editor pursues a twofold plan, to set forth his views of the composition of the Homeric poems, and to present a Homeric text as it was sung. He goes further than Bekker in restoring the ϝ. His 'prolegomena' contain much valuable and interesting matter, in convenient form.

In *Die Homerische Ilias nach ihrer Entstehung betrachtet und in der ursprünglichen Sprachform wiederhergestellt von August Fick, Göttingen*, 1886, the poems are divided into what the editor considers their original elements, and are translated into the Aeolic dialect.

The most prominent exegetical editions are the following: —

Homers Ilias für den Schulgebrauch erklärt von Karl Friedrich Ameis. 4te Auflage besorgt von Dr. C. Hentze, Professor am Gymnasium zu Göttingen, Leipzig, 1884. The present edition is based upon this.

Homers Iliade erklärt von J. U. Faesi. 6te Aufl. von Franke, Berlin, 1879.

Homers Ilias erklärt von J. La Roche, 3te Auflage, Leipzig, 1883.

Homers Iliade erklärt von Victor Hugo Koch, 2te Aufl., Hannover, 1872.

Homers Ilias. Erklärende Schulausgabe von Heinrich Düntzer. 2te Auflage, Paderborn, 1873.

Homers Ilias für den Schulgebrauch erklärt von Gottl. Stier, Gotha, 1886.

The Iliad. Edited with English Notes and an Introduction by Walter Leaf. Vol. I., Books i.–xii., London, 1886.

Homer. Iliad, Books I.–XII., with an Introduction, a brief Homeric Grammar, and Notes, by D. B. Monro, Oxford, 1884.

Homer's Ilias with English Notes, for the use of Schools, by F. A. Paley, London, 1866. 2 vols.

L'Iliade d'Homère. Texte Grec, accompagné d'un commentaire critique, precedé d'une introduction etc., par Alexis Pierron. 2me édition, Paris, 1883. 2 vols.

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AUXILIARIES.

Lexicon Homericum edidit Ebeling, Leipzig, 1871–1885. 2 vols.

Index verborum Homericorum, studio Seber, Oxford, 1780.

Concordance to the Iliad, Prendergast, London, 1875.

Verbum Homericum, von Frohwein, Leipzig, 1881.

Parallel-Homer. Index aller homerischen Iterati, von Schmidt, 1885.

Autenrieth's Homeric Dictionary, translated by Dr. Keep, New York, 1876.

Grammar of the Homeric Dialect, by D. B. Monro, Oxford, 1882.

Homer: An Introduction to the Iliad and the Odyssey, by R. C. Jebb, Boston, 1887. The most convenient small work treating of (*a*) the general literary characteristics of the poems, (*b*) the Homeric world, (*c*) Homer in antiquity, (*d*) the Homeric question.

Origin of the Homeric Poems, by Bonitz, translated by Professor Packard, New York, 1880.

Prolegomena ad Homerum, scripsit Frid. Aug. Wolf, Halle, 1795.

Betrachtungen über Homers Ilias von Karl Lachmann, Berlin, 1837.

Homerische Untersuchungen von Wilamowitz-Moellendorf, Berlin, 1884.

Die Entwickelung der homerischen Poesie von Niese, Berlin, 1882.

The Problem of the Homeric Poems, by W. D. Geddes, London, 1878.

Scholia Graeca in Homeri Iliadem edidit Gulielmus Dindorf, Oxford, 1875–1877. 4 vols.

Eustathius: Commentarii ad Homerum, Leipzig, 1825–1830. 7 vols.

De Aristarchi Studiis Homericis, scripsit Lehrs. ed. tert., Leipzig, 1882.

Aristarchs homerische Textkritik, von Ludwich, Leipzig, 1884 f. 2 vols.

Homerische Blätter, von Bekker, Bonn, 1863, 1872. 2 vols.

Ein Problem der homerischen Textkritik, von Brugman, Leipzig, 1876.

Homerische Realien von Buchholz, Leipzig, 1871–1885. 3 vols.

Lexilogus, von Buttmann, Berlin, 1818, 1825. 2 vols.

Ueber den homerischen Sprachgebrauch, von Classen, Frankfort, 1867.

Quaestiones de hiatu Homerico, Grülich, 1876.

Homer ['Literature Primer'], *by Gladstone, New York,* 1878.

Homerische Studien von Hartel, Vienna, 1873–1876. 3 parts.

De Homericae elocutionis vestigiis aeolicis, Hinrichs, Berlin, 1875.

Quaestiones Homericae, scripsit Hoffmann, Clausthal, 1842, 1848.

Galleria Omerica, Inghirami, Florence, 1827. 2 vols.

Quaestiones de digammo Homerico, Knös, Upsala, 1867–1879.

Der homerische Gebrauch der Partikel εἰ, Lange, Leipzig, 1872 f.

Das Homerische Epos aus den Denkmälern erklärt von Helbig, 1884.

Anmerkungen zur Ilias A, B 1–483, Γ, *von Nägelsbach, Nuremberg,* 1864.

Homerische Theologie von Nägelsbach. 2te Auflage, Nuremberg, 1861.

Ἰλιάδος στρατηγικὴ κατασκευὴ κτλ., *Nicolaïdes, Athens,* 1883.

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II. CRITICAL NOTES.[1]

Ἰλιάδος: adj., *pertaining to Ilios*. *Cf.* Ὀδύσσεια, Θηβαΐς, Αἰνηΐς. Homer does not use this adj., but Τρωικός, Τρώιος, *etc.* *Cf.* Ἰλιάδος γᾶς Aesch. *Ag.* 460, ὅσοι τὴν Ἰλιάδα (*sc.* γῆν) νέμονται Hdt. v. 122.

A: the poem was divided into Books at Alexandria, prob. about 250 B.C.

Ἄλφα λιτὰς κτλ.: this verse and twenty-three others, giving a brief account of the contents of the *Iliad*, are found in the 'Anthologia Palatina' and many old editions; they are ascribed to Stephanus Grammaticus. The Latin version is by Joachim Camerarius, and is taken from his edition of the first two Books of the *Iliad*, Frankfort, 1584. The English translation is by George Chapman (a contemporary of Shakspere), see § 1, Introd. p. 2.

λοιμός, μῆνις: many of these headings are older than the division of the poem into Books, and may furnish an indication of the earlier division into lays; but they rest on no definite authority.

The First Book of the *Iliad* is thought by most critics to have been one of the earliest parts of the poem, and to be essentially in its original form. Some scholars, led by Lachmann (*Betrachtungen über Homers Ilias*, 1837), have been led by inconsistencies in this Book to suppose that vs. 1–347 once formed an independent lay, which received two irreconcilable additions: (1) the return of Chryseïs to her father, vs. 431–492; (2) the visit of Thetis to her son Achilles and to Olympus, vs. 348–429, 493–611. The first-mentioned of these interpolations has been shown by Hinrichs (*Hermes* xvii. 59–123) to be a 'cento,' largely made up from other parts of the Homeric poems; and a glance at the notes of this edition shows how much of its poetical material is used elsewhere. If this Chryseïs-episode were removed, the reference of ἐκ τοῖο v. 493 would become distinct at once. Other scholars are less troubled by the difficulties of interpretation, holding that the gods could hear the prayer of Chryses, even when they were with the Aethiopians (see on v. 474), and that the hearer could find his own reference for ἐκ τοῖο (see on v. 493).

'No book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees

[1] *Ar.* = Aristarchus of Samothrace, at the head of the library at Alexandria, the most learned critic of antiquity. — *Zen.* = Zenodotus, the earliest librarian at Alexandria, and called the first διορθωτής of Homer. — *A* = Venetus A. — *C* and *D* = Laurentian Mss. — ἀθετεῖται (or ἀθετοῦνται) is an expression taken from the ancient scholia, meaning that Aristarchus rejected the verse (or verses).

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and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted scepter and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father, — with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks, — with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads from the tent the fair Briseïs; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebe; the assembly of the gods, Apollo playing the lyre, and the singing Muses.'

Vs. 1–7. A prooemium to the whole poem; *cf.* the proem of ten verses to the *Odyssey*, α 1–10. This has been called more strictly a προέκθεσις to Books A–Σ, since Achilles is reconciled to Agamemnon in T, *cf.* μῆνιν ἀποειπών T 35, and no hint is given here of the action of Books T–Ω. The theme is simply indicated. No one should expect in this a table of contents to the whole poem.

Quintilian admired this introduction; *cf.* docilem sine dubio et haec ipsa praestat attentio, sed et illud, si breviter et dilucide summam rei, de qua cognoscere debeat, indicaverimus: quod Homerus atque Vergilius operum suorum principiis faciunt Quint. iv. I. 34, hunc (Homerum) nemo in magnis rebus sublimitate, in parvis proprietate superaverit. idem laetus ac pressus, iucundus et gravis, tum copia tum brevitate mirabilis, nec poetica modo, sed oratoria virtute eminentissimus, nam ut de laudibus, exhortationibus, consolationibus taceam, nonne vel nonus liber, quo missa ad Achillem legatio continetur, vel in primo inter duces illa contentio vel dictae in secundo sententiae omnes litium ac consiliorum explicant artes? adfectus quidem vel illos mites vel hos concitatos nemo erit tam indoctus, qui non in sua potestate hunc auctorem habuisse fateatur. age vero, *non in utriusque operis sui ingressu in paucissimis versibus legem prooemiorum non dico servavit, sed constituit? nam benevolum auditorem invocatione dearum, quas praesidere vatibus creditur, et intentum proposita rerum magnitudine et docilem summa celeriter comprensa facit.* narrare vero quis brevius quam qui mortem nuntiat Patrocli, quis significantius potest quam qui Curetum Aetolorumque proelium exponit? iam similitudines, amplificationes, exempla, digressus, signa rerum et argumenta ceteraque genera probandi ac refutandi sunt ita multa,

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ut etiam qui de artibus scripserunt plurima earum rerum testimonia ab hoc poeta petant. nam epilogus quidem quis unquam poterit illis Priami rogantis Achillen precibus aequari? quid? in verbis, sententiis, figuris, dispositione totius operis nonne humani ingenii modum excedit? ut magni sit virtutes eius non aemulatione, quod fieri non potest, sed intellectu sequi. verum hic omnis sine dubio et in omni genere eloquentiae procul a se reliquit, epicos tamen praecipue, videlicet quia clarissima in materia simili comparatio est. Quintilian x. I. 46 ff.

Two other introductions (far inferior to this) to the *Iliad* are quoted by an old grammarian (Nauck, *Lex. Vind.* p. 273): *ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι* (= B 484) | *ὅππως δὴ μῆνίς τε χόλος θ' ἕλε Πηλείωνα* | *Λήτου* (*τ'*) *ἀγλαὸν υἱόν· ὁ γὰρ βασιλῆι χολωθεὶς κτλ.* and *Μούσας ἀείδω καὶ Ἀπόλλωνα κλυτότοξον.*

1. The poet's personality is made less prominent here than in the *Odyssey*, far less than in Vergil's arma virumque cano; not to speak of the poet (ridiculed by Horace) who sang fortunam Priami cantabo et nobile bellum Hor. *A. P.* 137. — **ἄειδε**: the famous sophist Protagoras of Abdera, an older contemporary of Socrates, criticised the poet for using here the imv. instead of the opt.; *ὅτι εὔχεσθαι οἰόμενος ἐπιτάττει εἰπὼν "μῆνιν ἄειδε θεά," τὸ γὰρ κελεῦσαί φησιν ποιεῖν τι ἢ μὴ ἐπίταξίς ἐστιν* Aristotle *Poet.* 19. — **Πηληιάδεω**: the earlier form of the gen. in *-δαο* may be substituted in most masc. nouns of the 1st decl., as *Πηληιάδα'* here.

3. **ψυχάς**: some ancients read *κεφαλάς*, which was doubtless brought from *πολλὰς ἰφθίμους κεφαλὰς Ἄιδι προϊάψειν* Λ 55, where no contrast exists (as here) between the bodies (*αὐτούς*) and the spirits (*ψυχάς*). *Cf.* *ψυχὴ δ' ἐκ ῥεθέων* (*members*) *πταμένη Ἀιδόσδε βεβήκειν* Π 856.

4 f. Zen. *ἀθετεῖ*. — **αὐτούς**: not until Plato's time did the Greeks speak of the soul as the man himself. — **κύνεσσιν**: Aeol. form of the dat. — Dogs and birds are often thus mentioned together, *cf.* *ἐὰν δ' ἄθαπτον καὶ πρὸς οἰωνῶν δέμας* | *καὶ πρὸς κυνῶν ἐδεστόν* Soph. *Ant.* 205 f., *ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἕλωρ id. Aj.* 830, *θηρσὶν ἁρπαγὴν πρόθες,* | *ἢ σκῦλον οἰωνοῖσιν* Eur. *El.* 896 f., (*Μαρδόνιον*) *ὑπὸ κυνῶν τε καὶ ὀρνίθων διαφορεύμενον* Hdt. vii. 10, unxere matres Iliae addictum feris | alitibus atque canibus homicidam Hectorem [*cf.* v. 242] Hor. *Epod.* xvii. 11 f.

5. **δαῖτα**: so Zen., *cf.* Athen. i. 12 F. All Mss. read *πᾶσι*. *δαῖτα* seems to be confirmed not only by Aesch. *Supp.* (as quoted in the note), but also by *κυσί τε φονίαν δαῖτα* Eur. *Hec.* 1078, *πτανοῖς ἐξώρισε θοίναν,* | *θηρσί τε φοινίαν δαῖτα id. Ion* 504 f., Soph. *Phil.* 957. — **Διὸς κτλ.**: this is often

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const. with the following. This hemistich was used also in the prooemium of the Cyclic poem, τὰ Κύπρια: 'In order to relieve the earth of its burden of men, Zeus kindled the Trojan war, οἱ δ' ἐνὶ Τροίῃ | ἥρωες κτείνοντο· Διὸς κτλ.' — **ἐτελείετο**: for the form, *cf.* Aeol. ἀδικήω for Att. ἀδικέω. — **βουλή**: some ancients read βουλῇ.

Vs. **8–11.** *A transition to the story.*
Vs. **12–52.** *Introductory.*
Vs. **53–492.** *The quarrel and its consequences.*
Vs. **493–611.** *Intercession of Thetis. Scene on Olympus.*

8. *Cf.* *τίς γὰρ ἀρχὴ 'κδέξατο ναυτιλίας; | τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἅλοις;* Pind. *Pyth.* iv. 70 f., *λέγε τίνες Κύκνον, τίνες Ἕκτορα πέφνον . . . τίς ἄρ' ἐσλὸν Τήλεφον | τρῶσεν ἑῷ δορί;* *id.* Isth. V. 39 f. — **τ' ἄρ**: *Ven. A* reads τάρ.

9. **Λητοῦς**: forms of nouns in -ω are rarely contracted in Homer. To avoid contraction here, Nauck would read Λητόος ἀγλαὸς υἱός. — **ὅ**: many of the best Mss. accent the art. ὅ when it is a dem. as here. So Bekker, La Roche, Nauck, and Christ.

11. **ἠτίμασεν** *A*: ἠτίμησ' most Mss. Homer strongly preferred a dactyl in the fourth foot, when the fifth foot was a spondee. Forms of ἀτιμάζω are freq. in the *Odyssey*. — **ἀρητῆρα**: equiv. to ἱερεύς, also E 78. Aristotle *Poet.* 21 considers this a word invented by the poet.

12 ff. Plato (*Republic*, 392 ff.) gives a paraphrase of this passage, in order to illustrate the difference between the dramatic style of Homer (*μίμησις*) and pure narration (*διήγησις*): *ἐπίστασαι τῆς Ἰλιάδος τὰ πρῶτα, ἐν οἷς ὁ ποιητής φησι τὸν μὲν Χρύσην δεῖσθαι τοῦ Ἀγαμέμνονος ἀπολῦσαι τὴν θυγατέρα, τὸν δὲ χαλεπαίνειν, τὸν δέ, ἐπειδὴ οὐκ ἐτύγχανε, κατεύχεσθαι τῶν Ἀχαιῶν πρὸς τὸν θεόν; οἶσθ' οὖν ὅτι μέχρι μὲν τούτων τῶν ἐπῶν 'καὶ ἐλίσσετο πάντας Ἀχαιούς, | Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν' λέγει τε αὐτὸς ὁ ποιητὴς καὶ οὐδ' ἐπιχειρεῖ ἡμῶν τὴν διάνοιαν ἄλλοσε τρέπειν, ὡς ἄλλος τις ὁ λέγων ἢ αὐτός. . . . εἰ δέ γε μηδαμοῦ ἑαυτὸν ἀποκρύπτοιτο ὁ ποιητής, πᾶσα ἂν αὐτῷ ἄνευ μιμήσεως ἡ ποίησίς τε καὶ διήγησις γεγονυῖα εἴη. . . . εἰ γὰρ Ὅμηρος εἰπών, ὅτι ἦλθεν ὁ Χρύσης τῆς τε θυγατρὸς λύτρα φέρων καὶ ἱκέτης τῶν Ἀχαιῶν, μάλιστα δὲ τῶν βασιλέων, μετὰ τοῦτο μὴ ὡς Χρύσης γενόμενος ἔλεγεν, ἀλλ' ἔτι ὡς Ὅμηρος, οἶσθ' ὅτι οὐκ ἂν μίμησις ἦν ἀλλ' ἁπλῆ διήγησις. εἶχε δ' ἂν ὧδέ πως· φράσω δὲ ἄνευ μέτρου· οὐ γάρ εἰμι ποιητικός· ἐλθὼν ὁ ἱερεὺς εὔχετο ἐκείνοις μὲν τοὺς θεοὺς δοῦναι ἑλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θυγατέρα οἱ λῦσαι δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας. ταῦτα δὲ εἰπόντος αὐτοῦ οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνῄνουν, ὁ δὲ Ἀγαμέμνων*

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ἠγρίαινεν ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι· πρὶν δὲ λυθῆναι αὐτοῦ τὴν θυγατέρα, ἐν Ἄργει ἔφη γηράσειν μετὰ οὗ· ἀπιέναι δ' ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι. ὁ δὲ πρεσβύτης ἀκούσας ἔδεισέ τε καὶ ἀπῄει σιγῇ, ἀποχωρήσας δὲ ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀπόλλωνι εὔχετο, τάς τε ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν καὶ ὑπομιμνήσκων καὶ ἀπαιτῶν, εἴ τι πώποτε ἢ ἐν ναῶν οἰκοδομήσεσιν ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιτο· ὧν δὴ χάριν κατεύχετο τίσαι τοὺς Ἀχαιοὺς τὰ ἃ δάκρυα τοῖς ἐκείνου βέλεσιν. *Cf.* on this same point: Ὅμηρος δὲ ἄλλα τε πολλὰ ἄξιος ἐπαινεῖσθαι καὶ δὴ καὶ ὅτι μόνος τῶν ποιητῶν οὐκ ἀγνοεῖ ὃ δεῖ ποιεῖν αὐτόν· αὐτὸν γὰρ δεῖ τὸν ποιητὴν ἐλάχιστα λέγειν. . . . ὁ δὲ (Ὅμηρος) ὀλίγα φροιμιασάμενος εὐθὺς εἰσάγει ἄνδρα ἢ γυναῖκα ἢ ἄλλο τι ἦθος καὶ οὐδέν' ἀήθη ἀλλ' ἔχοντα ἤθη Aristotle *Poet.* 24, 1460 a.

14. στέμματ' Mss., Ar.: *στέμμα τ'?* *Cf.* v. 28. — **χερσὶν ϝεκηβόλου**: the ν-movable was inserted after the recollection of the ϝ was lost, *cf.* vs. 76, 180, 252, 281, *etc.*

15. ἀνά: Nauck would read ἄν, and by this simple change avoid reading -εῳ as one short syllable. For the apocope, *cf.* v. 143; see § 11. — **σκήπτρῳ**: for the dat., *cf.* χρυσέαισιν ἀν' ἵπποις Pind. *Ol.* i. 41. — **ἐλίσσετο** *C*, *D*: λίσσετο *A*, Ar. Elsewhere the augmented form appears as ἐλλίσσετο, *cf.* Z 45, ἐλλιτάνευσα κ 481. See § 41 *j a.*

16. κοσμήτορε: The Cretan officers corresponding to the Spartan ἔφοροι were called κόσμοι.

18. ὑμῖν κτλ.: the synizesis of θεοί, freq. in the drama, is found elsewhere in Homer only in θεοῖσίν τε ῥέζειν ξ 251 (at beginning of the verse). Bentley would read ὔμμι θεοὶ μὲν δοῖεν. ποτέ has been suggested for θεοί.

19. εὖ δ' οἴκαδ': the stem of οἶκος began with ϝ in Homer, and elision was impossible before it. Bekker reads καὶ ϝοίκαδ' (*cf.* I 393), Nauck suggests εὖ δ' ἀπονέεσθαι.

20. λῦσαί τε Eustath.: λύσαιτε *A*, λύσατε *C*, *D*. — **τά τ'** Wolf: τὰ δ' Mss. λύσαντε φίλην τάδ' ἄποινα δέχεσθε Bentley. — **δέχεσθαι** *A*, *D*: δέχεσθε *C*.

21. υἱόν: υἷα Bentley, since ἑκηβόλον began with ϝ. See § 14 *e.*

23. αἰδεῖσθαι: αἴδεσθαι (*cf.* αἰδομένω v. 331) is a prob. emendation, in order to avoid the contraction of αἰδέεσθαι.

24. ἥνδανε: ἄνδανε Bentley. This stem began with ϝ, and the augmented form would be ἐάνδανε. For other examples of the improper use of the augment in the Mss., see ᾔδη v. 70, ᾤκηθεν B 668, ἤνασσε [ἐάνασσε] γ 305.

25. ἀφίει: ἀφίῃ Bekker.

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26. **κιχείω**: better *κιχήω*, simply preserving the long form of the stem; see below, on v. 62.

29–31. *ἀθετοῦνται*, prob. as unbecoming to Agamemnon (*ἀπρεπές*). See Cobet *Miscellanea Critica* 225 ff.

29. **πρίν**: *cf.* Ω 551.

31. **λέχος**: Monro *Hom. Gram.* 136, explains this as a kind of cognate acc. — **ἀντιόωσαν**: here, as freq. in similar cases, the early form *ἀντιάουσαν* can be read.

33. **ὣς**: this adv. (equiv. to *οὕτως*) was written *ὧς* by Trypho, an ancient grammarian, and is so printed by Bekker and Hentze. — **ἔδεισεν** Ar.: *ἔδδεισεν* Mss. — **δ' ὁ**: Nauck would read *δέ*, and *ἠρᾶτο* v. 35 for *ἠρᾶθ' ὁ*. In most places, the art. may be thus removed before *γέρων* and *γέραιος*, often giving the more approved fem. caesura of the 3d foot. The form in the text may have been introduced naturally enough, when the Attic use of the art. became common.

34. **ἀκέων**: *ἀχέων* Zen.

37. **μευ**: perhaps *μεʼ* (for *μέο*, *cf.* *σέο* v. 396, *ἕο* B 239) might be a better reading, but it is unsupported by Mss.

39. **Σμινθεῦ**: Scopas, about 400 B.C., 'executed a statue of Apollo Smintheus for a temple [in Chrysa] in which from ancient times that god had been adored for his power of saving cultivated fields from the ravages of mice. . . . A mouse was represented under one foot of the statue.' See Murray *History of Greek Sculpture* II. 307, Strabo xiii. 604. Strabo speaks also of a temple of Apollo Smintheus on the island of Tenedos.

43. **δ' ἔκλυε**: *δὲ κλύε* Bekker, to gain a pause after the first half of the 4th foot, instead of one at the middle of the verse. See § 25 *e*.

44 ff. *Cf.* 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [vs. 44–53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' Lessing, *Laocoön* xiii. (Miss Frothingham's translation).

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46 f. Zen. ἠθέτηκεν. **47.** **ἰοικώς**: ἐλυσθείς Zen.

50. **οὐρῆας**: Aristotle (*Poet.* 25, 1461 *a*) thought this might refer not to the mules, but to the guards.

52. **θαμειαί**: Ar. accented thus, as an adj. of the 1st and 2d decls. But he seems to have forgotten θαμέες K 264, θαμέσι ε 252, which indicate that the nom. sing. was θαμύς, θαμεῖα, θαμύ (see § 20 *c*).

54. **ἀγορήνδε**: *A* writes this δε as an independent word, ἀγορὴν δέ.

55. **ἐπί**: *cf.* ἐν φρεσὶ θείω Π 83, ἐν φρεσὶ θήσω Τ 121, ἐνὶ φρεσὶ θῆκε π 291; but ἐπὶ φρεσί λ 146.

56. **ὁρᾶτο**: ὁρῆτο Zen.

59. **πάλιν** κτλ. : παλιμπλαγχθέντας Mss. and Ar.

60. **εἰ**: οἴ Zen. — **φύγοιμεν**: φύγωμεν Nauck. For εἴ κε φύγοιμεν, see Monro *Hom. Gram.* 313.

62. **μάντιν**: some of the ancients (Herodian) took this as generic, with ἱερῆα and ὀνειροπόλον in partitive appos. — **ἐρείομεν**: Curtius would read ἐρήομεν, and thus also κιχήω ν. 26, θήομεν ν. 143, ἧος ν. 193, ἐφήω ν. 567, ἥατο Β 137, μεθήω Γ 414, τραπήομεν Γ 441.

63. Zen. ἠθέτηκεν.

64. **ὅς κ᾽ εἴποι**: no vowel could have been elided before εἴποι, since that stem began with ϝ (§ 14 *a*). Bentley read ὅς εἴποι (following one Ms.) or ὅς εἴπῃ.

67. **βούλεται**: 'There are no clear instances of thematic stems forming the subjv. with a short vowel (ε or ο).' βούλητ᾽ has been proposed for this place. See Monro *Hom. Gram.* 82.

68. **κατ᾽ ἄρ᾽ ἕζετο**: ἐκαθέζετο Zen., who also wrote ἐκάθευδεν ν. 611, but the prep. was not so firmly attached to the verb in the Homeric time that the augment could precede it.

69. **Κάλχας**: μάντις Zen. Eustathius has preserved a note of Porphyrius, that two lost Homeric verses spoke of Calchas as a Euboean, a descendant of Abas.

70. **ᾔδη**: ᾔδει poorer Mss. ϝῄδεα or ϝείδεα is thought the truer Homeric form.

71. **Ἴλιον**: this prob. began with ϝ, but eleven places in Homer oppose the restoration of the initial consonant.

73. ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα Zen. — **ἐὺ φρονέων**: εὐφρονέων most Mss.

76. **ἐγών**: see above, on v. 14. **77.** **ἦ μέν**: ἦ μήν Bekker.

80. Zen. ἀθετεῖ. — **κρείσσων**: κρείσσω Zen. — **χέρηι**: this may be considered a comp., *cf.* πλέας Β 129.

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81. *Cf.* ἐν αὐτῷ δὲ πέψαι τὴν ὀργὴν χρόνου δεῖ Aristotle *Nic. Eth.* iv. 5. 10.

82. *Cf.* δεινὰ τυράννων λήματα καί πως | ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες | χαλεπῶς ὀργὰς μεταβάλλουσιν Eur. *Med.* 119 ff.

83. **φράσαι**: φράσον Zen. **85.** **θεοπρόπιον**: θεοπροπέων Nauck.

86. **Κάλχαν**: Κάλχα Zen. See H. 170 D.

88. **ἐμεῦ**: 'The nom. of the gen. abs. was originally dependent on the governing verb, as ablatival gen., but gradually became more and more closely connected in thought with the partic., and construed as here with verbs which are not followed by the gen.' Brugmann. *Cf.* the growth of the const. of the acc. with the inf. See below, on B 190.

90. **Ἀγαμέμνονα**: Plutarch *de aud. poetis* 26 D calls attention to this mention of Agamemnon's name as the first fault of Achilles in this matter.

91. **Ἀχαιῶν** the old grammarians: ἐνὶ στρατῷ the best Mss. *Cf.* vs. 244, 412.

92. **ηὔδα**: the uncontracted form ηὔδαε would give the dactyl desired before the bucolic diaeresis. See § 39 *g*.

94. **ἠτίμησ'**: ἠτίμασσ' Nauck, *cf.* v. 11. **95.** ἀθετεῖται.

97. **Δαναοῖσιν κτλ.** Ar.: λοιμοῖο βαρείας χεῖρας ἀφέξει Mss. and Zen.

99. **ἀπριάτην**: this is an adv. ξ 317, and hence prob. an adv. here.

100. **τότε**: αἴ Zen. (*i.e. in the hope that etc.*).

102. **εὐρὺ κρείων**: better as two words than as a compound, *cf.* κάρη κομόωντας B 11, εὐρὺ ῥέοντος B 849, βαρὺ στενάχων v. 364, δάκρυ χέων v. 357.

106. **μάντι κακῶν**: *cf.* κακόμαντις θυμός Aesch. *Pers.* 10 f. — **τὸ κρήγυον**: avoiding elision before εἶπας (see above, on v. 64), Bentley read τὰ κρήγυα, which corresponds to τὰ κακά below. — **εἶπας** Ar.: εἶπες *A* (but *A* has εἶπας v. 108).

108. **οὔτε τέλεσσας**: οὐδ' ἐτέλεσσας Ar.

110. ἀθετεῖται. **113.** **γάρ ῥα**: γάρ ἑ Nauck.

115. For the connection in thought of stature and beauty, *cf.* ὥσπερ καὶ τὸ κάλλος ἐν μεγάλῳ σώματι, οἱ μικροὶ δ' ἀστεῖοι (*pretty*) καὶ σύμμετροι (*graceful*), καλοὶ δ' οὔ Aristotle, *Nic. Eth.* iv. 3. 5.

116. **καὶ ὣς**: καὶ ὥς *A*, Ar., *cf.* Γ 159. The rules of the ancient grammarians for the accentuation of ὣς or ὥς do not seem clear and consistent. — **ἐθέλω**: ϝ' [ϝὲ] ἐθέλω?

117. Zen. ἀθετεῖ. — **σόον**: σῶν Ar.; σάον Apoll. *de conj.* 489.

122. **φιλοκτεανώτατε**: φιλοκτεανέστατε Aristoph.

126. **οὐκ ἐπέοικε**: οὔ τι ἔοικε Bentley, οὐδὲ ἔοικε Hoffmann.

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127. **τήνδε**: τῆνδε *A*, treating the whole as one word.

129. **Τροίην**: Τροΐην Ar. — **ἐντείχεον**: ἐντειχέα Nauck, with hiatus at the bucolic diaeresis, *cf.* πόλιν ἐντείχεα πέρσας Π 57.

131. **δὴ οὕτως**: for the synizesis, *cf.* that of μὴ οὐκ in tragedy.

133 f. ἀθετοῦνται ὅτι εὐτελεῖς τῇ συνθέσει καὶ τῇ διανοίᾳ καὶ μὴ ἁρμόζοντες Ἀγαμέμνονι.

133. Ameis-Hentze interpret this: "Dost thou wish, in order that thou mayst keep thy gift of honor (with reference to v. 126), that I in turn *etc.*" See Monro *Hom. Gram.* 307. The const. favored in the note is freq. enough in late Epic poets, see Hermann *Orphica* p. 814.

139. ἀθετεῖται. **142.** **ἐς δ' ἐρέτας**: ἐν κτλ. Ar. **143.** Zen. ἠθέτηκεν.

147. **ἡμῖν**: *A* treats as enclitic, ἧμιν, following Herodian's rule.

153. **μαχησόμενος**: μαχεσσόμενος Nauck. **154.** **βοῦς**: βόας Nauck.

156. **ἐδηλήσαντ' ἐπεὶ ἦ**: ἐδηλήσαντο ἐπεὶ Nauck, *cf.* v. 169. — **μεταξύ**: μεσηγύς Bekker. The ἔστι to be supplied in thought, is a full verb of existence, not a mere copula.

157. **σκιόεντα**: σκιόωντα Ar.

159. **τιμήν**: Bentley understood this as κῦδος *glory* (*cf.* P 92), and read πρὸς Δαναῶν. — **ἀρνύμενοι**: ἀρνύμενος Zen.

160. Zen. ἀθετεῖ.

162. **πολλὰ μόγησα** Ar.: πόλλ' ἐμόγησα Mss.

163. **μέν**: μήν Bekker.

167. **σοὶ τὸ**: σοί γε Nauck.

168. **ἐπεί κε κάμω** Ar.: ἐπήν κεκάμω Mss.

169. **Φθίηνδ' ἐπεὶ ἦ** Ar.: Φθίηνδε ἐπεὶ Draco *de met.* 96. 24; Φθίην (acc. limit of motion) Zen.

170. **οὐδέ σ' ὀίω**: οὐ σοὶ οἴω Thiersch, οὐ σοὶ ὀίω Stier.

177. ἀθετεῖται. This verse seems in place E 891, where Zeus is rebuking Ares. Agamemnon should count this war-loving spirit no fault in Achilles.

185. **τὸ σόν**: τεόν Nauck, and so v. 207. — This verse contains every 'part of speech.'

189. **στήθεσσιν λασίοισι**: στήθεσιν ἐν λασίοισι Nauck.

192. ἀθετεῖται.

193. **εἷος**: better ἧος, see above, on v. 62; ἕως Mss., introducing an unmetrical form which was more familiar to the κοινή dialect. So εἵως Γ 291 doubtless should be εἷος or ἧος. Curious attempts were made in old editions to explain the form ἕως here.

194. **ἦλθε δ'**: ἦλθεν Nauck. **200.** **φάανθεν**: φάενθεν?

203. The text of this verse is corrupt. To avoid the neglect of the

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ϝ in ἴδῃ, Bentley would read ἢ ἶν' ἐφ' ὕβριν ὁρᾷς, *cf.* ὕβριν ἐφορῶντες ρ 487. — ἴδῃ Ar.: ἴδῃς Zen.

204. **τελέεσθαι ὀίω** Ar.: *τετελεσμένον ἔσται* Zen.

208 f. Zen. *ἀθετεῖ*.

212. **τετελεσμένον ἔσται**: *τετελέσθαι ὀίω* Zen.

216. **εἰρύσσασθαι**: *εἰρύσασθαι* most Mss. *Cf.* *εἰ δὲ ἔπος Πηληιάδαο φύλαξεν* (*kept the command*) Π 686.

219 f. **ἦ καὶ . . . ὦσε**: Zen. condensed into *ὣς εἰπὼν πάλιν ὦσε*.

221. **βεβήκειν**: *βεβήκει* Mss.

223. **ἀταρτηροῖς ἐπέεσσιν**: *ἀταρτηροῖσι ἔπεσσιν* Nauck, for two reasons: the poet prefers to close the verse with a trisyllable (§ 40 *k*), and generally uses the long form of the dat. pl. (§§ 17 *e*, 18 *d*).

225–233. Zen. *ἀθετεῖ*. — Plato *Rep.* iii. 390 A, criticises this passage as setting the youth a bad example of resistance to authority.

227. **ἴεναι**: *ἴμεναι* Nauck. **230.** **ἀντίον**: *ἀντία* Bentley.

235. **τομήν**: *κόμην* Bentley, *cf.* posuitque comas Verg. *Aen.* xii. 209, *ἀπέκοψα κόμην . . . ἐλαίης* ψ 195.

245. **ποτί**: **προτί**?

249. **μέλιτος**: see Quintilian quoted on Γ 214.

251. **οἴ οἱ**: *αἴ οἱ* Zen. — **τράφεν**: *τράφον* Buttmann, *cf.* v. 266, see below, on B 661.

254. **ὢ πόποι**: *ὢ πόποι* *A*, *C*.

255. *Cf.* *ὅλως ὃ οἱ ἐχθροὶ βούλονται ἢ ἐφ' ᾧ χαίρουσι, τοὐναντίον τούτῳ ὠφέλιμον φαίνεται· διὸ εἴρηται "ἦ κεν γηθήσαι Πρίαμος"* Arist. *Rhet.* i. 6.

257. **μαρναμένοιιν**: the partic. seems to expand the meaning of *τάδε*.

258. **βουλήν** *A*, Ar.: *βουλῇ* most Mss. *Cf.* *περὶ μὲν νόον ἐστὶ βροτῶν* α 66.

259. *Cf.* 'Love and be friends, as two such men should be; | For I have seen more years, I'm sure, than ye,' Shakspere *Jul. Caes.* IV. 3. 131 f.

260. **ὑμῖν** Zen.: *ἡμῖν* Ar., more polite than *ὑμῖν*.

265. Omitted by all the best Mss., but Pausanias (x. 29. 10) read it in his copy. The verse has been generally condemned, but is defended of late by Wilamowitz (*Homerische Untersuchungen* p. 260), as known to the author of the *Shield*, and because Theseus was an essential element of the story of this combat of Centaurs and Lapithae.

268. **φηρσίν**: Homer uses the form *θήρ* for *wild beast* thirty times, (including derivations). Pindar also uses *φήρ* only as a proper name. But the name Φιλόφειρος (Att. Φιλόθηρος) is found in Thessalian inscriptions.

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269. **καί**: this may be const. with *μέν*, *and lo, verily.* — **μεθομίλεον**: *μεθ' ὁμίλεον A*, Ar.

271. **ἔμ' αὐτόν**: *ἐμωυτόν* Zen., but this is not Homeric.

273. **ξύνιεν** Ar.: *ξύνιον* most Mss.

277. **Πηλεΐδη, θέλ'**: *Πηλείδήθελ'* Ar.; *Πηλείδ' ἤθελ' A.*

279. **σκηπτοῦχος**: *σκηπτόοχος* Nauck.

288. **πάντεσσι δ'**: *πᾶσιν δέ* Bekker, avoiding elision before *ϝανάσσειν*.

291. **προθέουσιν**: this seems corrupt, but see Hinrichs *de Hom. Aeolicis* 126. Bekker reads *προθέωσιν* (2d aor. subjv.).

294. **εἰ δὴ . . . ὑπείξομαι**: *εἴ σοι . . . ὑποείξομαι* Bentley, since **εἴκω** began with *ϝ*, *cf.* German *weichen*, Eng. *weak*, *weaken*.

296. *ἀθετεῖται.*

299. **ἐπεί μ' ἀφέλεσθέ** *κτλ.*: *ἐπεί ῥ' ἐθέλεις ἀφελέσθαι* Zen. — **γέ**: prob. for *ἕ* [*ϝέ*].

302. **εἰ δ' ἄγε**: *εἶ'* [*εἶα*] *ἄγε?*

305. Professor Christ thinks that the first lay may have ended here when it was sung separately.

307. For the flight of Patroclus to Phthia, *cf.* that of Tlepolemus to Rhodes, B 661 ff.; that of Tydeus to Argos (see on B 563); and also Π 573 f., Ω 480 ff., ο 272 ff.

314. For the use of bath tubs in the Greek camp, *cf.* K 576.

315. **τεληέσσας**: prob. equiv. to *τελείας*. Some scholars, however, understand it as *effective*, "causing the god to fulfil the requests."

318. Professor Christ believes a new lay began here.

327. **ἀέκοντε**: *ἀκέοντε* Bentley.

337. **Πατρόκλεις**: *Πατρόκλεες* Nauck. Equiv. to *Πάτροκλε* Π 11.

344. **μαχεοίατ'** Barnes: *μαχέοιντο* Mss.; *μαχέονται* Thiersch. The reading of the Mss. is changed not merely because of the following hiatus, but also because the 3d pers. pl. opt. mid. in Homer elsewhere ends in *-ατο*.

Vs. **348–429, 493–611** are held by Lachmann and others to be by another poet than what has preceded.

348. **ἀέκουσα**: *ἀκέουσα* Nauck, *cf.* v. 327.

349. **ἄφαρ**: *ἄτερ* Naber.

350. **ὁρόων**: *ὁράων?* — **ἐπὶ οἴνοπα**: *ἐπ' ἀπείρονα* Ar.

351. **χεῖρας ὀρεγνύς**: *χεῖρας ἀναπτάς* Zen.; *χεῖρ' ἀναπιτνάς* Cobet.

353. **ὄφελλεν**: *ὄφειλεν* Nauck.

356. **ἀπούρας**: partic. of *ἀπο-ϝρα*, *ἀπούρας* being related to *ἀπηύρα* Z 17 (*ἀπεύρα*), as *ἀποδράς* to *ἀπέδρα*; *cf.* *ἀπηύρων* v. 430. — *Cf.* *ὕβρεως δὲ ἀτιμία, ὁ δ' ἀτιμάζων ὀλιγωρεῖ· τὸ γὰρ μηδενὸς ἄξιον οὐδεμίαν ἔχει*

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τιμήν, οὔτ' ἀγαθοῦ οὔτε κακοῦ. διὸ λέγει ὀργιζόμενος ὁ Ἀχιλλεύς "ἠτίμησεν" κτλ. . . . ὡς διὰ ταῦτα ὀργιζόμενος Arist. *Rhet.* ii. 2.

357. δάκρυ χέων: not one word, as in many old editions. *Cf.* εὐρὺ κρείων v. 102.

359. For the comparison, *cf.* 'as evening mist | Risen from a river o'er the marish glides' Milton *Par. Lost* xii. 629 f. — Thetis was not omniscient, *cf.* Σ 35 ff., where she hears her son's groans on the death of Patroclus.

363. εἴδομεν is to ἴδμεν as ἴομεν B 440 to ἴμεν β 127.

365. ταῦτα ἰδυίῃ Ahrens: ταῦτ' εἰδυίῃ most Mss.

366–392. ἀλλότριοι οἱ στίχοι Schol. *A*. — The connection of Chryseïs with Thebe is not made plain. Some have thought that Chryseïs was sent to the city as a safer place than Chrysa.

381. εὐξαμένου: εὐξαμένοι'?

393. ἑῆος *A*, *D*: ἐῆος *C*; ἑοῖο Zen., and the last is prob. right; see Brugmann *Problem der hom. Textkritik* 54.

395. καί: τι Bentley, *cf.* οὔτ' ἔπεϊ . . . οὔτε τι ἔργῳ E 879.

396–406. Zen. ἀθετεῖ. Lucian ridicules this scene, *deor. dialogi* 21, and Sextus Empiricus criticises it, *adv. grammaticos* p. 280.

400. Παλλὰς Ἀθήνη: Φοῖβος Ἀπόλλων Zen.

404. βίῃ Mss., Zen.: βίην Ar. — **βίῃ κτλ.**: Zen. read βίῃ πολὺ φέρτατος ἁπάντων | ὁππόσοι [*leg.* ἦεν | πάντων οἳ] ναίουσ' ὑπὸ Τάρταρον εὐρώεντα.

406. οὐδέ τ' ἔδησαν: οὐδέ ϝ' [ϝὲ] ἔδησαν?

412. ἄτην: ἀάτην Nauck, *cf.* αὐάταν [ἀϝάταν] Pind. *Pyth.* ii. 28, iii. 24. The contracted form of this word is required by the metre only Z 356, T 88, Ω 28.

418. τῷ: τῶ *A*, *C*, *D*, when this pron. is used adv., *therefore*. — **κακῇ αἴσῃ**: this has been interpreted also *with ill omen*, mala avi.

424. κατά Ar.: μετά best Mss.

427. καί μιν πείσεσθαι: some think this μίν is subject.

430–492. The Chryseïs-episode. Prob. a later interpolation.

430. ἀπηύρων: ἀπεύραν or ἀπηύραν is thought to be a more rational form; see above, on v. 356.

432. ἐγγύς Ar.: ἐντός Mss.

433. ἐν: ἐνί Nauck.

434. ὑφέντες Zen., Mss.: ἀφέντες Ar.

435 προέρεσσαν Ar.: προέρυσσαν Mss.

438. βῆσᾶν ἑκηβόλῳ: the text is corrupt, since the adj. began with ϝ.

444. ἀθετεῖται.

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446 f. ὣς εἰπὼν [εἶπεν?] · τοὶ δ' ὦκα θεῷ ἱερὴν ἑκατόμβην Zen.

446. The simplicity of this story is admirable.

449. **οὐλοχύτας**: this custom is thought by some to have been a survival from the earliest times, when grinding was unknown and all grain was simply bruised.

459. **αὐέρυσαν**: ἀϝέρυσαν Bekker; perhaps ἀϝϝέρυσαν.

460. **κνίσῃ**: *cf.* κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν | ὀσφῦν πυρώσας δυστέκμαρτον εἰς τέχνην ὥδωσα θνητούς Aesch. *Prom.* 498 ff., μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς Soph. *Ant.* 1011.

462. **σχίζῃς ὁ**: σχίζῃσι Nauck.

464. **μῆρα κάη**: μῆρε κάη Ar.; μῆρ' ἐκάη Mss. — **σπλάγχνα πάσαντο** Ar.: σπλάγχν' ἐπάσαντο Mss. — *Cf.* ποῖον γὰρ κατὰ χρησμὸν ἐκαύσατε μῆρα θεοῖσιν; | ΤΡΥΓ. ὅνπερ κάλλιστον δήπου πεποίηκεν Ὅμηρος · | ὡς οἱ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο | Εἰρήνην εἵλοντο καὶ ἱδρύσανθ' ἱερείῳ. | αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο, | ἔσπενδον δεπάεσσιν Arist. *Peace* 1088 ff.

472. **πανημέριοι**: the assembly of Achaeans, voyage to Chrysa (70 miles?), and sacrifice can hardly have taken place on one day.

474. ἀθετεῖται. — The ϝ of ἑκάεργον is neglected.

482. **μεγάλ'**: μέγα Bentley, since ἰάχω began with ϝ. Hartel would pronounce μεγαλυίαχε.

488–492. Zen. ἀθετεῖ. V. 491 Zen. cast out utterly and did not write.

489. **Πηλῆος**: Πηλέος or Πηλέως, with synizesis, most Mss.

490. The poet does not say whether assemblies were held and battles fought during these days, but perhaps implies it by saying that Achilles did not enter them.

491 f. These verses were applied to Pyrrhus, when he was driven from Macedonia by Lysimachus, Plut. *Pyrrh.* 13.

497. **οὐρανὸν Οὔλυμπόν τε**: this phrase is not found in the *Odyssey*. In the *Odyssey* Olympus seems synonymous with οὐρανός. Οὔλυμπος is mentioned 81 times in the *Iliad*, 17 times in the *Odyssey; οὐρανός* is mentioned 66 times in the *Iliad*, 44 times in the *Odyssey*.

513. For this act, *cf.* antiquis Graeciae in supplicando mentum attingere mos erat Pliny *Nat. Hist.* xi. 45.

519. **Ἥρῃ** *A* : Ἥρῃ others.

522. Hera evidently is not omniscient. Clearly Zeus is surprised at her knowledge, v. 555.

523. **μελήσεται**: aor. subjv. or fut. ind.? The aor. occurs nowhere else in Homer, but neither does the fut. mid.; and the fut. with κέ in Homer is a doubted const.

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530. **ἐλέλιξεν**: ἐϝέλιξεν Cobet.

532. **ἅλα ἆλτο**: the hiatus may be simply apparent; perhaps in ἆλτο the memory of initial σ (*cf.* salio) was preserved. — **ἆλτο**: ἅλτο Bekker.

534. **ἑδέων**: ἑδρέων (disyllabic) was in some old copies.

547. **μέν κ᾽**: μέν σ᾽ Nauck.

548. **τόν γ᾽**: the γέ was inserted after the memory of the ϝ of εἴσεται was lost.

549. **ἐθέλωμι** Hermann: ἐθέλοιμι Mss.

555. **παρείπῃ**: corrupt, since the first syllable must be long (παρϝείπῃ), *cf.* Z 62, 337; παρέλθῃ Bentley, *cf.* παρελεύσεαι v. 132.

557. **σοί γε**: σ᾽ ἦ γε Bekker.

559. **πολέας**: πολεῖς or πολῦς Zen., *cf.* B 4.

567. **ἰόνθ᾽**: Ar. took this as ἰόντι, Zen. as ἰόντε (dual for pl., referring to θεοί). Bentley would read ἰόντες ὅτ᾽ ἄν. — **ἐφείω**: ἐφήω, see above, on v. 62.

572. **ἐπὶ ἦρα**: ἐπίηρα Mss., Ar.

575. The gods were feasting most of the time, *cf.* O 85 f., Ω 101 f. This picture was drawn from the life of the age, *cf.* the *Odyssey passim.* The Homeric heroes were able eaters.

576. **ἐσθλῆς ἔσσεται**: ἔσσεται ἐσθλῆς Nauck, to accommodate the initial ϝ of ἦδος. Bentley read ἔσται ϝῆδος.

581. **στυφελίξαι**: στυφελίξει Bentley.

582. **τόν γ᾽ ἐπέεσσι**: τὸν ϝεπέεσσι Bekker, τόν γε ἔπεσσι Nauck.

583. **ἵλαος**: ἵληος?

585. **χειρί** Ar.: χερσί Mss.

590 ff. This scene is criticised by Plato *Rep.* ii. 378 D.

598. **οἰνοχόει** Ar. and the other Alexandrian grammarians: ᾠνοχόει Mss. See above, on v. 24.

599. **γέλως**: γέλος Bentley, *cf.* ἔρον v. 469. — Plato rebukes this scene, *Rep.* iii. 389.

603. The song of Apollo was doubtless conceived by the poet as an epic lay, just as Phemius sings in the halls of Odysseus concerning the Ἀχαιῶν νόστος (α 326), Demodocus sings of the 'building of the wooden horse' (ἵππου κόσμον θ 492), and Achilles sings of the 'glorious deeds of men' (κλέα ἀνδρῶν I 189).

609. **δὲ πρὸς ὃν λέχος**: δὲ πρὸς ὃ λέχος Zen., ἐπ᾽ ἑϝὸν λέχος Bentley; δὲ ποτὶ λέχος Nauck; δὲ ἑὸν λέχος Christ.

611. **ἔνθα καθεῦδ᾽**: ἔνθ᾽ ἐκάθευδ᾽ Zen., *cf.* above, on v. 68.

From this close of the First Book, connection can be made either with B 1, Θ 1, or Λ 1. Lachmann called attention to the lack of perfect

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harmony with B 1 ff. καθεῦδε hardly means simply *went to bed*, so that the contrast would be: "Zeus went to bed, and all the rest went to bed and slept, but Zeus did not sleep." The meaning is rather, "All went to bed, and slept, but Zeus did not sleep." Moreover, the poet would not have mentioned Hera by the side of Zeus if he had expected to introduce immediately the conversation with the Dream, of which Hera must know nothing. See Bonitz, *Origin of the Homeric Poems*, p. 93 ff. Doubtless the poet cared less for exact consistency where a break between two lays would occur.

B.

The Second Book of the *Iliad* has been the subject of much criticism. These Critical Notes show how many verses and passages were suspected by ancient Greek scholars. Agamemnon's course seems unreasonable. Why does he not obey the injunction of the Dream, which he credits? Why does he adopt the apparently clumsy (and certainly unsuccessful) device of advising the return to Greece? The Dream seems to have no influence on any mind after v. 82. The Council of princes is no true council; no deliberation is held. — Lachmann thought the original story to be contained in vs. 1–52, 87–142, 147–163, 165–179, 181–193, 198–202, 207–264, 333–483, 780–785: Zeus sends a Dream to Agamemnon, who arms himself and calls the soldiery to an assembly; Agamemnon urges the return to their homes. The men accept the proposition enthusiastically. Athena is sent by Hera and stops the flight, through Odysseus. Thersites speaks injuriously of Agamemnon and is rebuked by Odysseus. Nestor reminds the Achaeans of the favorable omens sent by Zeus on their leaving Greece, and bids Agamemnon lead forth the people by nations to the combat. After offering sacrifices to the gods, the Achaean forces advance against the Trojans.

Professor Christ thinks that vs. 1–47, 53–58 did not belong to the poem in its original form, but were added to make a closer connection with the First Book.

The Book has two parts. The 'Catalogue of Ships,' vs. 484–779, and the 'Catalogue of the Trojan forces,' vs. 816–877, have no close connection with the earlier part of the Book.

1. For the beginning of the lay with ἄλλοι μέν, *cf.* K 1; ὣς οἱ μέν I 1, M 1, Π 1, Σ 1, Υ 1, X 1, Ψ 1; αὐτὰρ ἐπεί Γ 1, O 1, μ 1; αὐτὰρ ὁ ξ 1, τ 2, υ 1, χ 1. — **ἄλλοι**: ὧλλοι Zen.

2. **ἔχε νήδυμος** Mss., Ar.: ἔχεν ἥδυμος some of the ancients. The first form seems to have been ΕΧΕϜΗΔΥΜΟΣ, then as the Ϝ was lost, the ν-movable was inserted: ΕΧΕΝΗΔΥΜΟΣ, and at last the ν became attached to ἥδυμος.

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4. πολίας: πολεῖς or πολῦς Zen., as A 559.

8. οὖλε: οὖλος Naber, *cf.* φίλος ὦ Μενέλαε Δ 189. — For the deceitful dream, *cf.* the story of the 'lying spirit,' 1 *Kings* xxii. 21 ff.

12. πανσυδίῃ Ar., the better Mss.: πασσυδίῃ others. — **ἕλοι** Mss., Zen.: ἕλοις Ar.

15. Τρώεσσι κτλ.: some ancients read here δίδομεν δέ οἱ εὖχος ἀρέσθαι (Φ 297), *cf.* Aristotle *Poet.* 23, 1461 *a*.

22. τῷ μιν ἐεισάμενος: better τῷ μιν ϝεισάμενος. — **θεῖος**: οὖλος is a varia lectio in *A*, and appears preferable since θεῖος never has the ictus on the first syllable (and thus appears trisyllabic, θέϊος), except here in most Mss., and in a few other places where θεῖος may have been substituted for δῖος. See § 4 *c*.

36. ἔμελλον Ar.: ἔμελλεν Mss.

39. θήσειν κτλ.: θησέμεναι γὰρ ἔμελλεν ἔτ' Nauck.

43 ff. *Cf.* 'When Homer wishes to tell us how Agamemnon was dressed, he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his sceptre. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture of the sceptre, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσέοις ἥλοισι πεπαρμένον? Does he paint for us, besides the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the sceptre. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this sceptre better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' Lessing, *Laocoön* xvi.

49. φόως: φάος one Mss. The last syllable is long by position (before ϝερέων), prob. not by nature.

53. βουλήν Zen., the better Mss.: βουλή Ar.

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55. *αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τε γένοντο* [*β* 9], | *τοῖσι δ' ἀνιστάμενος μετέφη κρείων* 'Αγαμέμνων Zen. But Aristarchus did not believe that Agamemnon rose to address half a dozen associates; and rejected vs. 76–83. Most scholars understand the rising (as the note does) *κατὰ τὸ σιωπώμενον*. See Schoemann *de reticentia Homeri*, *Opp.* iii. 2.

56. **θεῖος**: *θεῖον* Zen.

58. **ἐοίκειν**: *ἐῴκει* Mss.; *ϝεϝῴκειν* Bekker, *ϝεϝοίκει* Christ.

60–70. Zen. condensed to: *ἠνώγει σε πατὴρ ὑψίζυγος αἰθέρι ναίων* | Τρωσὶ *μαχήσασθαι προτὶ* Ἴλιον. *ὣς ὁ μὲν εἰπών*.

64. *ἀθετεῖται*.

70. **ὁ μέν**: *ὅ γε* Bekker.

73. **ᾗ** *A*, Herodian: *ᾗ C*, *D* ('instrumental'); *ᾗ* many editt. (dat. of manner).

76–83. *ἀθετοῦνται*.

82. **δ' ἴδεν**: *δὲ ἴδ'* [*ἔϝιδε*] Bentley.

84. As at Athens, questions to be discussed in the popular assembly were considered first by the *βουλή*. But this Homeric assembly was not so much for deliberation as to receive the commander's will.

87. **ἔθνεα εἶσι**: *ἔθνε' ἴασι* Bentley, *cf.* *καί τ' ἀγεληδὸν* (*in troops*) *ἴασιν* Π 160.

94. **ἰέναι**: *ἴμεναι* Nauck.

96. **ἦν**: *ἔεν* may generally be substituted for *ἤην*, and *ἔην*, and very often for *ἦν*. See below, on v. 217.

101 ff. See above on v. 43.

102. **δῶκε**: *ἔδωκε* Bekker.

108. *Cf.* 'Αγαμέμνων *τέ μοι δοκεῖ τῶν τότε δυνάμει προύχων . . . τὸν στόλον ἀγεῖραι. . . . ἅ μοι δοκεῖ* 'Αγαμέμνων *παραλαβὼν καὶ ναυτικῷ τε ἅμα ἐπὶ πλέον τῶν ἄλλων ἰσχύσας τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυναγαγὼν ποιήσασθαι. φαίνεται γὰρ ναυσί τε πλείσταις ἀφικόμενος καὶ* 'Αρκάσι *προσπαρασχών, ὡς* Ὅμηρος *τοῦτο δεδήλωκεν, εἴ τῳ ἱκανὸς τεκμηριῶσαι. καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει εἴρηκεν αὐτὸν* "*πολλῇσι νήσοισι καὶ* Ἄργεϊ *παντὶ ἀνάσσειν.*" *οὐκ ἂν οὖν νήσων,* — *ἔξω τῶν περιοικίδων· αὗται δὲ οὐκ ἂν πολλαὶ εἴησαν,* — *ἠπειρώτης ὢν ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν* Thuc. i. 9. — Strabo 371 quotes this verse to show that Homer uses Ἄργος for 'Peloponnesus.'

111. **μέγα** Mss. Zen.: *μέγας* Ar. — **ἄτῃ**: see above on A 412.

112–118. Zen. omitted.

113. **ἐντείχεον**: see above on A 129.

114. Some ancients objected to this verse on theological grounds.

115. **δυσκλέα**: *δυσκλεέ'* Nauck; see § 18 *l*.

119. **αἰσχρὸν γὰρ τόδε**: *λώβη γὰρ τάδε* Zen.

121. **πολεμίζειν**: *πολεμιζέμεν* Bekker.

124. *ἀθετεῖται*.

127. **ἕκαστοι** some ancients: *ἕκαστον* Mss.

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130–133. ἀθετοῦνται. **133.** **Ἴλιον** Ar.: Ἰλίου Mss.

135 *Cf.* the report of Nicias before Syracuse: αἵ τε νῆες διάβροχοι, τοσοῦτον χρόνον ἤδη θαλασσεύουσαι, καὶ τὰ πληρώματα ἔφθαρται Thuc. vii. 12.

137. **εἵατο**: ἥατο Curtius, see above, on A 62.

141. ἔν τισιν οὐ φέρεται. **143.** ἀθετεῖται.

144. **φῆ** Zen.: ὡς most and best Mss., Ar.

156–168. Zen. condensed into: εἰ μὴ Ἀθηναίη λαοσσόος ἦλθ' ἀπ' Ὀλύμπου.

160–162. ἀθετοῦνται. **161.** **Ἀργείην**: Ἀργείην θ' Zen.

164. ἀθετεῖται. — **ἀγανοῖς ἐπέεσσιν**: ἀγανοῖσι ἔπεσσιν Nauck.

165. **μηδὲ ἔα**: μηδέ τ' ἔα Heyne, μηδ' ἔτ' ἔα or μηδ' ἐάαν Nauck, μηδ' εἴα Christ.

168. Omitted by the best Mss.

170. **ἑστεῶτ'** Bekker: ἑσταότ' Mss. Perhaps this partic. is not supplementary, but circumstantial, "where he stood."

182. *Cf.* the words of Odysseus: ὦ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θεῶν, | ὡς εὐμαθές σου, κἂν ἄποπτος ᾖς, ὅμως | φώνημ' ἀκούω Soph. *Ajax* 14 ff.

187. **ἔβη**: βάς Zen.

188. Socrates was said to have brought himself into trouble by quoting this and the following verses, see Xen. *Mem.* i. 2. 58 f.

190. **σέ**: 'the acc. of the "acc. with the inf." originally belonged to the governing verb, but gradually separated itself from syntactical const. with that verb, and connected itself as subject with the inf.' Hence this const. came to be used, as here, with verbs which do not govern the acc. (ἔοικε). See above on A 88. — **κακὸν ὥς**: many scholars are inclined to believe that this ὥς began with ϝ (ϝώς).

192. Ἀτρείωνος Ar.: Ἀτρεΐδαο Mss. **193–197.** ἀθετοῦνται.

196. **διοτρεφέος** κτλ. *A*, *C*, Ar.: διοτρεφέων βασιλήων Zen., Aristotle *Rhet.* II. 2.

198. **δήμου ἄνδρα** *A*: δήμου τ' ἄνδρα *C*, *D*, δήμου φῶτα Nauck.

205. **ἀγκυλομήτεω**: ἀγκυλόμητις Nauck, in order to avoid the synizesis which is constant in the Mss., but is suspected of not being original.

206. Omitted by the best Mss. — **σφίσι βασιλεύῃ**: σφίσι βουλεύῃσι Dio Chrysostom, correcting the metrical fault; σφίσιν ἐμβασιλεύῃ Barnes.

212. According to a later myth, Thersites was second cousin of Diomed, and slain finally by Achilles. See Quintus Smyrnaeus *Posthomerica* i. 742 ff. — **Θερσίτης**: for the name, *cf.* 'Thersander,' grandson of Oedipus. — **ἀμετροεπής**: ἀμαρτοεπής?

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213. **ὅς ῥ' ἔπεα**: the ῥ' was inserted after the loss of ϝ.

217. **ἔην**: Leo Meyer would write ἔεν everywhere for ἔην of the Mss. See above on v. 96, and § 4 *i*.

218. **συνοχωκότε**: συνοκωχότε Hesychius. See Bekker *Hom. Blätter* II. 42, who compares οἴχωκα (παροίχωκεν K 253).

220–223. Zen. ἠθέτηκεν.

226. **πολλαὶ δὲ γυναῖκες**: πλεῖαι δὲ γυναικῶν Zen., rejecting vs. 227 f.

231–234. Zen. ἠθέτηκεν.

232. **νέην**: some would understand as *new*, not *young*. — **μίσγεαι**: μίσγηαι Curtius, μίσγῃ' Christ; see above on βούλεται A 67. So in v. 233, for κατίσχεαι, read κατίσχηαι or κατίσχῃ'.

233. **οὐ μέν**: οὔ σε Bentley; οὐδέ Heyne; οὔ τι Christ.

238. **χἡμεῖς**: some scholars think this is for κε ἡμεῖς.

239. **ἕο** Ar.: ἑοῦ Zen.

242. This verse seems borrowed inappropriately from A 232. Lachmann rejects vs. 239–242.

246. **ἀγορητής**: *cf.* ἀγορήν A 54, 305, ἀγορεύω A 365.

252–256. ἀθετοῦνται, perhaps as prosaic.

258. **εἴ κ' ἔτι**: some of the ancients seem to have written εἰ δ' ἔτι, see Ludwich *Aristarchs Textkritik* I. 211 f.

262. **αἰδῶ**: αἰδόα Nauck.

266. **ἔκφυγε** Ar.: ἔκπεσε Mss.

267. **ἐξυπανέστη**: ἐξ ὑπανέστη Stier.

269. **ἀχρεῖον ἰδών**: ἀχρεῖον ὁρῶν Bentley.

271. **τίς**: see Professor Jebb, *Some ancient organs of public opinion*, 1884, Gladstone's *Juventus Mundi*.

278. **ἀνὰ δ' ὁ**: ἀνὰ δέ some ancients.

281. **ἅμα θ' οἱ**: ἅμα οἱ (dat. of pers. pron.) Nauck.

291. A serious objection to the proposed interpretation is the fact that elsewhere in Homer πόνος means not *suffering* but *toil*. (See Lehrs *Aristarchus* 73.) Hence Schol. B paraphrases: πολὺς μὲν οὖν ἐστὶν ὁ πόνος, ὥστε λοιπὸν ἀκηδιάσαντα ἀνιᾶσθαι.

295. **εἴνατος**: ἔννατος? *Cf.* ἐννέα, ἐννοσίγαιος M 27, εἰνοσίφυλλον v. 632.

297. **παρὰ νηυσὶ κτλ.**: μίμνοντ' ἐπὶ νήεσσ' Zen.

299. **ἐπί**: ἔτι Zen.

299–330. Cicero has paraphrased this passage, *de divin.* ii. 30, 63: nam illud mirarer, si crederem, quod apud Homerum Calchantem dixisti ex passerum numero belli Troiani annos auguratum; de cuius coniectura sic apud Homerum, ut nos otiosi convertimus, loquitur Agamemnon:

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ferte, viri, et duros animo tolerate labores, | auguris ut nostri Calchantis fata queamus | scire ratosne habeant an vanos pectoris orsus. | namque omnes memori portentum mente retentant, | qui non funestis liquerunt lumina fatis. | Argolicis primum ut vestita est classibus Aulis, | quae Priamo cladem et Troiae pestemque ferebant, | nos circum latices gelidos fumantibus aris, | aurigeris divom placantes numina tauris, | sub platano umbrifera, fons unde emanat aquaï, | vidimus inmani specie tortuque draconem | terribilem, Iovis ut pulsu penetraret ab ara: | qui platani in ramo foliorum tegmine saeptos | conripuit pullos; quos cum consumeret octo, | nona super genitrix clangore volabat, | cui ferus inmani laniavit viscera morsu. | hunc, ubi tam teneros volucris matremque peremit, | qui luci ediderat genitor Saturnius idem | abdidit et duro formavit tegmine saxi. | nos autem timidi stantes mirabile monstrum | vidimus in mediis divum versarier aris. | tum Calchas haec est fidenti voce locutus: | quidnam torpentes subito obstipuistis Achivi? | nobis haec portenta deum dedit ipse creator | tarda et sera nimis, sed fama ac laude perenni. | nam quot avis taetro mactatas dente videtis, | tot nos ad Troiam belli exanclabimus annos, | quae decumo cadet et poena satiabit Achivos. | edidit haec Calchas, quae iam matura videtis.

302. **μάρτυροι**: *μάρτυρες* Zen., *cf.* Γ 280.

303. **χθιζά τε κτλ.**: this is interpreted "scarcely had we arrived at Aulis," "a day or two after the ships were gathering at Aulis," by Lehrs *Aristarchus* 361.

308. **δαφοινός**: *cf.* (*δράκαινα*) *πῆμα δαφοινόν Hom. Hy.* ii. 126.

309. **φόωσδε**: read *φάοσδε* or *φόοσδε*, *cf.* v. 49.

313. **ἦν**: *ἔεν* Nauck, giving a dactyl before the bucolic diaeresis; see above, on v. 96.

314. **τετριγῶτας**: *τιτίζοντας* Zen.; *τετρίγοντας* Christ.

316. **δ ἐλελιξάμενος**: *δὲ ϝελιξάμενος* Cobet, *cf.* A 530. — **πτέρυγος**: *πτερύγος* Ar. — **ἀμφιαχυῖαν**: *ἀμϝεϝαχυῖαν* (from *ϝηχέω*) Ahrens.

318. **ἀρίζηλον** *A*, *C*, *D*: *ἀίζηλον* Ar., in the sense of *ἄδηλον* (*ἀ-ϝιδ-*), and so Cicero seems to have read, *cf.* qui luci ediderat genitor Saturnius idem abdidit *de divin.* ii. 30; *ἀϝίδηλον* Christ, *cf.* *Πολύϝιδον* E 148; *ἀί-δηλον* (*ἀί*=*ἀεί*) Hinrichs.

319. *ἀθετεῖται*, prob. thought to be an interpolation by a rhapsode who did not understand *ἀρίζηλον* above.

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323. **ἄνεῳ** *A* : ἄνεω *C, D.*

325. **ἕου** Mss. : ὅο Thiersch *Gram.* 148, 2; Buttmann I. 299.

328. **τοσσαῦτ' ἔτεα** : τοσσαῦτα ϝέτεα Bekker; τόσαδε ϝέτεα Christ.

330. **τῶς** Bekker : τώς Ar.; θ' ὣς Mss.

333. **δὲ μέγ' ἴαχον** : δ' ἐπιίαχον Bentley; δὲ ἐϝίαχον Nauck.

341. **ἄκρητοι** : some scholars understand this as *pure.* — Observe that no reference is made here to the league of Helen's suitors, *cf.* Thuc. i. 9.

342. **γάρ ῥ' ἐπέεσσι** : γὰρ ϝεπέεσσι or γάρ ῥα ϝέπεσσι.

349. **εἴ τε, εἴ τε** : ἤ τε, ἦε Bekker.

353. **ἀστράπτων** : ἄστραπτεν δ' Nauck. *Cf.* Ζεὺς . . . ἐνδέξια σήματα φαίνων | ἀστράπτει I 236 f.

354–359. Bekker thought this an interpolation, see *Homerische Blätter* II. 7.

356. **Ἑλένης** : Others understand this as an objective gen., "longings and groans (of Menelaus) for Helen."

362. This separation into divisions according to tribe and clan might have been expected early in the war; *cf.* the conflict between Paris and Menelaus in Γ, the view from the Trojan tower, Γ 161 ff., the building of the wall in H, the catalogue of the ships. — *Cf.* quodque praecipium fortitudinis incitamentum est, non casus nec fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates Tacitus *Germ.* 7.

365. **γνώσῃ** : γνώσε' Christ. **367.** **ἀλαπάξεις** : ἀλαπάζεις Bekker.

377. **μαχησάμεθ'** Ar. : μαχεσσάμεθ' Mss.

384. **ἀμφίς** : read ἀμφί; see above, on A 14, v. 213.

391. **ἐθέλοντα** : πτώσσοντα Arist. *Eth. Nic.* iii. 8. 4, but Aristotle was prob. quoting from memory.

393. **φυγέειν** : φυγέμεν.

394. *Cf.* also: 'He ended, and the heavenly audience loud | Sung Hallelujah, as the sound of seas' Milton *Par. Lost* x. 641 f., 'He said, and as the sound of waters deep, | Hoarse murmur echoed to his words applause' *ib.* v. 872 f.

410. **περίστησάν τε** Bekker, *cf.* περίστησαν Δ 532 : περιστήσαντο Mss.

413. **ἐλθεῖν** : for the inf., *cf.* further Δήμητερ . . . | εἶναί με τῶν σῶν ἄξιον μυστηρίων Arist. *Frogs* 886 f., 894, ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι Hdt. v. 105.

415. **πρῆσαι** : πλῆσαι Ar. — **πυρός** : this is treated as a gen. of place, see H. 760. — **δηΐοιο** : δείοιο Christ, *cf.* v. 544.

420. **ἀλίαστον** Ar. : ἀμέγαρτον Mss.

435. **λεγώμεθα** : Ar. glozed by συναθροιζώμεθα.

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447. **ἀγήραον** *A*, *C*, *D*: ἀγήρων Ar.

448. **ἠερέθονται**: ἠερέθοντο Zen. **453.** **γλυκίων**: γλυκίον Bentley.

461. **'Ασίῳ** *C*, Vergil: 'Ασίω *A*, *D*, Aristarchus (for 'Ασίεω, see § 16 *c*).

462. **ἀγαλλόμενα** Ar., *A*, const. with ἔθνεα: ἀγαλλόμεναι *C*, *D*.

463. **λειμών**: γαῖα Ar. **465.** **Σκαμάνδριον**: Καμάνδριον poorer Mss.

471. **ἐν εἰαρίνῃ**: ϝειαρίνῃ Bentley.

478 f. *Cf.* 'See what a grace was seated on this brow; | Hyperion's curls; the front of Jove himself; | An eye like Mars, to threaten and command; | A station like the herald Mercury | . . . A combination and a form indeed, | Where every god did seem to set his seal.' Shakspere, *Hamlet* iii. 4. 55 ff.

484 ff. For this Catalogue of forces, *cf.* *Joshua* xv.–xix., *Numbers* xxvi., Hesiod's *Theogony*, the lists in the *Persians* and *Seven against Thebes* of Aeschylus, *Argonautica* i. 23–233 of Apollonius Rhodius, Vergil's *Aeneid* vii. 641–817, Tasso's catalogue of heroes, Milton's list of fallen angels (*Paradise Lost* i. 392–521).

In this Catalogue a certain regularity of form is noticeable with a few marked exceptions. No part of the Homeric poems was more exposed to intentional and undesigned changes; but the poet's rule is so clearly fixed, that we can suspect at once as probable interpolations all verses which follow the number of ships (as vs. 525 f., 535), and all verses which contain any incident concerning a hero or people, as vs. 514, 528–530, 535, 549–551, 553–555, 572, 614, 629, 636. The original form of the Catalogue must have been exceedingly concise and simple. After the exclusion of the verses just mentioned, the text seems to have a certain strophic form,— groups of five verses, perhaps designed as an aid to the memory. Two of these groups make up the prooemium, vs. 484–493; three groups treat of the Boeotians (excluding vs. 505, 507); two groups treat of each of the principal nations and leaders, and one group is occupied with each of the less important. The Trojan catalogue does not lend itself to any such arrangement. The strophic arrangement cannot be carried through with precision; very likely it never was so carried out. It would retain in the text many verses suspected for other reasons. Doubtless the original form is lost in several cases. The most distinct instance of undoubted alteration is the case of Telamonian Ajax. He and his forces are dispatched in two verses (vs. 557 f.), while the 'lesser Ajax' has nine verses in our text (vs. 527–535). No one of the Greek heroes is treated so informally and slightingly as this Salaminian, who according to v. 768 was ἀνδρῶν αὖ μέγ' ἄριστος . . . ὄφρ' 'Αχιλεὺς μήνιεν. No one can be satisfied with the explanation that Ajax was too well known to need prominence here; as some thought that the poet atoned

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for the insignificance of the achievements of the Athenian leader, by saying of him that he was the most skilful of the Greeks (except the wise Nestor) in marshalling an army for battle.

The place of the Catalogue in the poem has been much discussed. Some have thought this was originally an independent lay, carrying us to the beginning of the war, but afterwards adapted to its place here. Many scholars have thought that this Catalogue was composed by a Boeotian poet of Hesiod's school. More discrepancies exist between it and the rest of the *Iliad* than between any other parts of the poem: *e.g.*, Medon commands the troops of Protesilaus from Methone (v. 727), while he is associated with Podarces in the command of the Phthians from Phylace in N 693. No trace appears in the rest of the *Iliad* of troops from Rhodes and the other islands of Asia Minor; so also the Arcadians (vs. 603–614), Perrhaebeans and Aenians (v. 749), and Magnetes (v. 756) appear only in the Catalogue, not in the rest of the *Iliad*. In I 149–152, Agamemnon offers to Achilles seven Messenian cities, but no one of these is mentioned in the Catalogue, not even Pherae, from which Crethon and Orsilochus come (E 542 ff.). Scholars have noted further that Πανέλληνες v. 530, is un-Homeric; and that πολλῇσι νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν v. 108 seems inconsistent with the limited domain of vs. 569 ff.

This Catalogue seems to have been part of the *Iliad* at least before the composition of the *Cypria* (about 650 B.C.), for Stasinus gave a list τῶν τοῖς Τρωσὶ συμμαχησάντων, and doubtless would have given a catalogue of the Greeks if he had not been anticipated.

Some have thought that the true Homeric manner is not found in this Catalogue. Homer does not describe a suit of armor, nor a hero's dress; but he describes the making of the armor for Achilles, piece by piece, in the Eighteenth Book, and tells how Agamemnon dressed (vs. 42 ff.), and how Paris armed himself (Γ 330 ff.). The specific Homeric manner would be to introduce incidentally the enumeration of the heroes and their forces; as Helen points out and characterizes Agamemnon, Ajax, Odysseus, and Idomeneus (Γ 178 ff.), and as, in the Fourth Book, Agamemnon visits the different divisions of his army, rousing them to the fray. Nowhere else in the poems is found such a mass of statistics. But the circumstances are peculiar here; the interest of the Greeks in the story was gratified by this detailed mention of the different tribes and towns.

484. Ὀλύμπια κτλ.: Ὀλυμπιάδες βαθύκολποι Zen. — For the rhyme between the two hemistichs, see Fick *Ilias* 534 ff. Fick believes this rhyme to be an Aeolic peculiarity (for which the arguments are weak),

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and he makes many rhymes by substituting Aeolic forms, as ἀλλ' ἄγετε φράζεσθε θεοὶ καὶ μητιάεσθε (μητιάασθε vulgo) X 174.

494–877. Omitted in some Mss. — For the number of ships, *cf.* quos neque Tydides nec Larissaeus Achilles, | non anni domuere decem nec mille carinae Verg. *Aen.* ii. 197 f.

494. The prominence of the Boeotians here must be due to the gathering of the Greeks at Aulis, or to a Boeotian poet, since it is not justified by the achievements of the Boeotians in the action of the *Iliad.*

502. Θίσβην: Μέσσην Zen.

504. Γλίσαντα: this accent is traditional; Γλισᾶντα *A*, *C*.

506. Ὀγκηστόν *A*, Strabo *etc.*: Ὄγκηστον vulgo.

507. Ἄρνην: Ἄσκρην Zen. (Hesiod's home); Τάρνην (perhaps ϝάρνην) Strabo, *cf.* (Φαῖστον) ὃς ἐκ Τάρνης εἰληλούθειν E 44.

508. Νῖσαν: perhaps this is Megara, which is not mentioned elsewhere in the Catalogue.

509. Scholars have called attention to the tradition that the Boeotian colonists of Asia Minor also set sail from Aulis.

511. Ὀρχομενόν: Ἐρχομενός is the local form, as found in inscriptions.

518. Ἰφίτου: Hartel reads Ἰφίτοιο.

527. Ὀιλῆος: ὁ Ἰλῆος Zen. **528.** Zen. ἠθέτηκεν.

529 f. ἀθετοῦνται. — **λινοθώρηξ**: this might be as efficient as a bronze cuirass. The natives of islands in the Pacific Ocean wear cuirasses of cocoanut fibre which would repel a ball from a revolver, a cut from a sword, or any ordinary bayonet thrust.

535. πέρην Εὐβοίης: *beyond Euboea* would be a natural translation, but would assume a poet in Asia Minor.

539. ναιετάασκον: ναιετάεσκον?

543. These Abantes are contrasted with the Locrians in their manner of conflict.

546 ff. Wilamowitz brings forward strong arguments to show that these verses concerning the Athenians must have been composed after Solon's time, when yearly festivals and the cult of heroes had become common; see *Homerische Untersuchungen* 243 ff.

552. ἡγεμόνευ' υἱός: better would be ἡγεμόνευεν υἱός (*cf.* A 489).

553–555. Zen. ἠθέτηκεν.

556. πεντήκοντα: in the list given by Euripides (*Iph. Aul.* 235 ff.), ὁ Θησέως παῖς brings sixty ships to Troy.

557. ἄγεν κτλ.: some Megarians read ἄγεν νέας ἔκ τε Πολίχνης | ἔκ τ' Αἰγειρούσσης Νισαίης τε Τριπόδων τε. See Strabo ix. 394, who calls these quoted verses a 'parody' on Homer.

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558. *A* omits: Ar. **ἠθέτηκε.** Acc. to tradition this verse was added by Solon or Pisistratus. But the recension of Pisistratus is not supported by strong evidence, and no one can believe that the tyrant of Athens would have contented himself with such indirect and insignificant tributes to Athens as this verse and A 265, if he had deliberately undertaken interpolations in gloriam maiorem Athenarum. Acc. to Aristotle, *Rhet.* I. 15, Ἀθηναῖοι Ὁμήρῳ μάρτυρι ἐχρήσαντο περὶ Σαλαμῖνος, but now Salamis is believed to have been won by arms, and not by any judicial decision. See Wilamowitz *Hom. Untersuchungen* 250 ff.; and for the collection of old authorities, Sengebusch *Hom. dissertatio post.* 109 f.

559. **Τίρυνθα**: see Schliemann *Tiryns*, New York, 1885.

563. Diomed and Adrastus belonged to the old race of rulers in Peloponnesus (Danaus, Acrisius, Perseus). This family lost power, and the newer dynasty of Pelops and his sons, Pittheus (at Troezene), Atreus, Thyestes, Agamemnon (at Mycene), gained predominance. The home of Diomed was in full sight from Agamemnon's citadel, and within easy strolling distance, while the great walls of Tiryns were still nearer Argos on the side of the sea.

566. **Μηκιστῆος** Bekker: Μηκιστέος or Μηκιστέως Mss.

571. **Ἀραιθυρέην**: Παραιθυρέην Zen.

573. **Γονόεσσαν**: this was Δονόεσσαν until the time of Pisistratus, acc. to Paus. vii. 26. 13.

578. **ἐδύσετο** *A*, Ar.: ἐδύσατο *C*.

579 f. Zen. ἠθέτηκεν. — **πᾶσιν δέ** Ar. Zen.: ὅτι πᾶσι Mss.

581. **κητώεσσαν** Mss.: καιετάεσσαν Zen.

588. **πεποιθώς**: *cf.* also τόξοισιν πίσυνος E 205.

592. **ἐύκτιτον Αἰπύ** *A*, Ar.: Εὔκτιτον αἰπύ Pherecydes.

599. The later tradition, representing Thamyris as blind, may have been influenced by the story of Demodocus, τὸν πέρι μοῦσα φίλησε, δίδου δ' ἀγαθόν τε κακόν τε· | ὀφθαλμῶν μὲν ἄμερσε (*deprived him of sight*), δίδου δ' ἡδεῖαν ἀοιδήν *θ* 63 f.: and of the bard of the Homeric hymn, τυφλὸς ἀνήρ, οἰκεῖ δὲ Χίῳ ἔνι *Hom. Hy.* i. 172.

609. τινὲς Ἀρκάδα φασὶν εἶναι τὸν Στέντορα, καὶ ἐν τῷ καταλόγῳ πλάττουσι περὶ αὐτοῦ στίχους Schol. A on E 785.

612–614. Zen. ἠθέτηκεν. **616.** **Ὑρμίνη**: Ὑρμίνῃ Zen.

617. **Ἀλείσιον**: Ἀλήσιον.

621. **Ἀκτορίωνε** *A*, Ar.: Ἀκτορίωνος most Mss.

625–680. The islands are enumerated in two divisions of three each, with Crete between (3 + 1 + 3).

625. **ἱεράων**: the position of the adj. indicates that it is to be construed with Ἐχινάων, and that νήσων is in appos. See § 1 *g*.

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626. **αἱ**: *οἱ* Zen. **631.** 'habet obelum adpictum in *A*.'

632. **Νήριτον**: did Vergil understand this to be an island? *Cf.* nemorosa Zacynthos, | Dulichiumque Sameque et Neritos ardua saxis Verg. *Aen.* III. 270 f.

641 f. Zen. *ἀθετεῖ.*

648. **πόλεις** *C*: *πόλις A*. — **ναιετοώσας**: *ναιεταούσας* Bekker.

658–670. Prob. an interpolation.

658. **Ἡρακληείῃ**: *Ἡρακλεεείῃ* Nauck. The ictus never falls in Homer on the first and third syllables of this word.

661. **τράφ' ἐνί** *A*, *C*, see above, on A 251: *τράφη ἐν* other Mss. The 2d aor. act. is intrans. also E 555, H 199, Σ 436, Φ 279.

665. **φεύγων**: *τὸ Ὁμηρικὸν ἔθος 'βῆ φεύγειν' προφέρεται.* — **γάρ οἱ**: read *δέ οἱ*. But for the article (if that is preferred), *cf.* v. 674, Γ 73, 94.

667. **αὐτάρ**: **αἶψα δ'** Zen. — **ἄλγεα πάσχων**: *cf. πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα* α 4.

668. **ᾤκηθεν**: *οἴκηθεν*, see above on A 24. **669** f. *ἀθετοῦνται.*

672. **Χαρόποιό τ' ἄνακτος**: *Χαρόπου τε ἄνακτος* Heyne. — Aristotle refers to these verses concerning Nireus, *Rhet.* iii. 12, *ηὔξησεν ἅπαξ μνησθεὶς διὰ τὸν παραλογισμόν, καὶ μνήμην πεποίηκεν, οὐδαμοῦ ὕστερον αὐτοῦ λόγον ποιησάμενος.*

673–675. Zen. *ἀθετεῖ.*

677. **Κῶν**: perhaps Κόων (as Ξ 255, O 28), with synizesis; *Κόον* Nauck.

681. *οἳ δ' Ἄργος εἶχον τὸ Πελασγικόν, οὖθαρ ἀρούρης* Zen.

686–694. Zen. *ἀθετεῖ.* **690.** **ἐκ Λυρνησσοῦ**: *ἐν Λυρνήσσῳ* Zen.

694. **ἀνστήσεσθαι**: *ἀστήσεσθαι* Zen., see § 11 *b*, *e*.

700. Wordsworth uses this story in his *Laodameia*.

701. **Δάρδανος ἀνήρ**: *φαίδιμος Ἕκτωρ* Demetrius of Scepsis, as in *τὰ Κύπρια.*

702. **πρώτιστον**: not in its usual position; elsewhere this and *πρώτιστα* always stand immediately before the fem. caesura of the 3d foot.

705. **Ἰφίκλου**: *Ἰφίκλοιο* Nauck, *cf.* v. 566.

718. *τῶν αὖ* [*αὖθ'* ?] *ἡγεμόνευε Φιλοκτήτης ἀγὸς ἀνδρῶν* Zen.

719. **δ' ἐν ἑκάστῃ**: *δὲ ἑκάστῃ* Bekker.

720. **εἰδότες ἶφι**: *εἰδότες ἠδέ* Bentley.

722. *Cf.* the words of Odysseus: *τὸν Μηλιᾶ | Ποίαντος υἱὸν ἐξέθηκ' ἐγώ ποτε, | ταχθεὶς τόδ' ἕρδειν τῶν ἀνασσόντων ὕπο, | νόσῳ καταστάζοντα διαβόρῳ πόδα· | ὅτ' οὔτε λοιβῆς ἡμὶν οὔτε θυμάτων | παρῆν ἑκήλοις προσθιγεῖν, ἀλλ' ἀγρίαις | κατεῖχ' ἀεὶ πᾶν στρατόπεδον δυσφημίαις, | βοῶν, στενάζων* Soph. *Phil.* 4 ff.

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724 f. (and prob. also v. 726). Zen. ἀθετεῖ.

731. Ἀσκληπιοῦ: Asclepius was born of a Thessalian mother; see Pindar *Pyth.* iii.

741. ἀθάνατος: ἀθάνατον Zen.

750. δυσχείμερον: δυσχείμερα Bentley, to save the initial ϝ of οἰκία.

765. οἰέτεας: prob. an error for ὀϝέτεας (-ϝέτος) Bekker, or its equivalent οὐέτεας Hartel (*Hom. Stud.* III. 32). *Cf.* αὐετῆ Hesychius.

766. Πηρείῃ: this name occurs in an inscription published by Rangabé *Antiq. Hellén.* 692. The town lay on the slope of Mt. Othrys, near the streams of the Enipeus.

769. μήνιεν: only here with ῑ.

772. ἀπομηνίσας: this is interpreted more generally as "entirely seized by anger," *cf.* ἀποσκύδμαινε θεοῖσιν Ω 65 *be utterly angry etc.*

773. παρὰ ϝρηγμῖνι: *cf.* A 437.

780. This anticipates what is in place Γ 1 ff. These comparisons seem exaggerated repetitions of vs. 455–465.

783. εἰν Ἀρίμοις: Vergil's *Inarime* seems to show a misunderstanding of this passage. — **φασί:** this is not suited to the Epic poet who sings only as he is inspired by the muse; *cf.* Ω 615, ζ 42, both thought to be interpolated.

791–795. ἀθετοῦνται.

791. Πολίτῃ: Polites was slain by Pyrrhus, acc. to Verg. *Aen.* ii. 526 ff.

801. προτί Ar., Zen., *etc.*: περί Mss.

816 ff. C. O. Müller conjectured that this list was made up from the κατάλογος τῶν τοῖς Τρωσὶ συμμαχησάντων of the *Cypria* of Stasinus.

822. Ἀντήνορος: *cf.* iam primum omnium satis constat Troia capta in ceteros saevitum esse Troianos; duobus, Aeneae Antenorique, et vetusti iure hospitii et quia pacis reddendaeque Helenae semper auctores fuerunt, omne ius belli Achivos abstinuisse; casibus deinde variis Antenorem cum multitudine Enetum [v. 852], qui seditione ex Paphlagonia pulsi et sedes et ducem rege Pylaemene [v. 851] ad Troiam amisso quaerebant, venisse in intumum maris Hadriatici sinum, Livy i. 1. 1 f., Antenor censet belli praecidere causam Hor. *Epist.* i. 2. 9.

849. εὐρὺ ῥέοντος: better than εὐρυρέοντος, *cf.* εὐρὺ κρείων A 102.

852. ἐξ Ἐνετῶν: ἐξ Ἐνετῆς Zen. See above, on v. 822.

857. ἐλθόντ' ἐξ Ἀλόπης, ὅθ' Ἀμαζονίδων γένος ἐστίν Ephorus.

860 f. ἀθετοῦνται.

867. βαρβαροφώνων: strangely enough, no one in Homer has difficulty in conversing with any one of another race. Greeks and Trojans, Greeks

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and Lycians, all seem to speak the same language. Odysseus on his wanderings finds that the Cyclops and Phaeacians all understand his speech.

870 f. Not read by Simonides.

874 f. These verses are marked with an 'obelus' in *Ven. A*, as interpolated.

Γ.

The connection in story of this Book is closer with the two following Books than with those that precede, although the situation at the opening of this Book is the same as that at the close of the Second Book.

Lachmann not only considered the *τειχοσκοπία*, vs. 121–244, an interpolation, but rejected also all that relates to Priam, and the scenes between Aphrodite, Helen, and Paris, leaving as original only vs. 16–102, 111–115, 314–382, 449–461.

1. αὐτὰρ ἐπεί: see above, on B 1.

3. οὐρανόθι πρό: *οὐρανόθεν πρώ* Ahrens; *οὐρανόθι πρῴ* Christ, with distinct reference in the *πρῴ* to *ἠέριαι* v. 7.

10. εὖτ' ὄρεος Ar.: *ηὖτε ὄρεος* the ancient Chian and Massilian Mss.; *ηὖτ' ὄρεος* Buttmann.

15. The rhapsodist might abridge his recital by omitting Γ 15 to Δ 446, acc. to Schoemann, *Opp.* III. 11.

18–20. Zen. *ἀθετεῖ.* **18. δοῦρε** Ar.: *ὁ δοῦρε A, C, D.*

19 ff. For the single combat, *cf.* 'And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together."' 1 *Sam.* xvii. 4–10; cum trigeminis (*sc.* Horatii and Curiatii) agunt reges, ut pro sua quisque patria dimicent ferro: ibi imperium fore, unde victoria fuerit Livy i. 24; 'Then said the doughty Douglas | Unto the Lord Percy: | "To kill all these guiltless

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men, | Alas! it were great pitie. | But, Percy, thou art a lord of land, | I am an earl called within my country; | Let all our men upon a parti stand, | And do the battle of thee and me,"' *Chevy Chase.*

19 f. ἀθετοῦνται.

22. **βιβάντα** as from *βίβημι*: *βιβῶντα* Mss.

28. **τίσασθαι** *C*, *D*: *τίσεσθαι* *A*.

39. *Cf.* *μεταμανθάνουσα δ' ὕμνον* | *Πριάμου πόλις γεραιά* | *πολύθρηνον μέγα που στένει, κικλήσκουσα Πάριν τὸν αἰνολεκτρον* Aesch. *Ag.* 711 ff.

40. **ἄγονος**: perhaps *unborn.*

44. **καλὸν | εἶδος**: possibly *εἶδος* | *καλόν*. The position of *καλόν* leads Lehrs (*Aristarchus* 447) to interpret this clause as equiv. to *οὕνεκα τὸ εἶδος ἔπεστι καλόν τι ὄν*.

46. **τοιόσδε**: *τοιοῦτος* or *τοῖός περ* Bentley; *τοιόσδ' ἄρ'* Van Herwerden.

51. **κατηφείην**: *κατηφείῃ* Zen., connecting this verse with the following.

56. **δειδήμονες**: *ἐλεήμονες* Zen.; *γε μεθήμονες* [*cf.* B 241] Nauck.

57. **λάινον ἕσσο**: *λαῖνον ϝέσσο* Heyne; *λᾶνον ϝέσσο* Bekker.

74. **ναίοιτε**: *ναίοιμεν* Zen. **78.** Omitted by *A*.

99. **'Αργείους** *κτλ.*: *'Αργεῖοι καὶ Τρῶες* Zen.—**πέποσθε** most Mss.: *πέπασθε* *A*, Ar. (*πε-παθ-τε*, *cf.* *πε-παθ-υίῃ* ρ 555).

100. **ἀρχῆς**: *ἄτης* Zen., but see above, on A 412.

103. **δ' ἄρν'**: *ϝάρν'* Heyne. **108–110.** *ἀθετοῦνται.*

109. **δ' ὁ γέρων**: see above, on A 33.

112. **παύσασθαι** all good Mss.: *παύσεσθαι* Bekker, Nauck, Christ.

114. **τὰ μέν**: refers perhaps only to shields and spears, Heyne.

119. **ἠδ'**: *ἴδε* Bentley, to save the initial *ϝ* of *ἄρνα*.

121–244. This episode has been criticised as interrupting the progress of the action, but it has been much admired also. It suggested to Euripides a long scene in his *Phoenician Women* 118 ff., where the *παιδαγωγός* points out to Antigone the Argive commanders. *Cf.* also the scene in Scott's *Ivanhoe* where Rebecca describes the leaders of the assailing party.

126. **πορφυρέην** Ar., Zen.: *μαρμαρέην* best Mss.

140. **προτέροιο**: *προτέρου*, since the diphthong of *καί* cannot be shortened before *ἄστεος*.

144. *ἀθετεῖται.* This seems to have been added by some one who thought *ἀμφίπολοι δύο* too vague. The mother of Theseus belonged to an earlier generation. She was prominent in the Cyclic poems. The famous painter Polygnotus (early half of the fifth century B.C.) painted Aethra next Helen, as the Greeks were about to set sail from Troy after its capture. See Paus. x. 25. 7.

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145. Σκαιαί: no other Trojan gates are mentioned in Homer, but surely the poet does not imply that the city had but one gate; the very fact that this gate has a name ('Scaean') intimates that this was not the only outlet to the plain.

149. εἵατο: ἥατο. **152. δενδρέῳ** Mss., Ar.: δένδρει Zen.

155. ἧκα: ὦκα Zen.

156. *Cf.* Zeuxis autem, cum Helenam pinxisset, quid de eo opere homines sensuri essent expectandum non putavit, sed protinus hos versus adiecit; *οὐ νέμεσις κτλ.* Val. Max. iii. 7. 3.—'Homer himself who so persistently refrains from all descriptions of physical beauty that we barely learn from a passing mention that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. Recall the passage where Helen enters the assembly of the Trojan elders. The venerable men see her coming, and one says to the others: *οὐ νέμεσις κτλ.* What can give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood and so many tears?' Lessing, *Laocoön* xxi.

163. ἴδῃ Ar., *A*, *D*: ἴδῃς Zen., *C*.

167. The ancients queried why Priam had not asked and learned about these leaders earlier in the war.

173. μοι ἁδεῖν: *με ἁδεῖν* Bentley; *με ἑλεῖν* Nauck; *με λαβεῖν* Naber.

179. Socrates discourses on this text, Xen. *Mem.* iii. 2.

182. If Ἀτρεΐδη is pronounced as trisyllabic, this is a 'rhopalic' verse, each word in the verse having one more syllable than the word preceding. *οἵ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισιν* κ 121 is genuine 'rhopalic.'

187. ἐστρατόωντο: *ἐστρατόοντο* is better.

201. τράφη: better *τράφεν*, *cf.* A 251, B 661.

206. σεῦ Mss.: *σῆς* Zen.: *σεῖ'*?—**ἀγγελίης**: other scholars interpret this as gen. Nauck conjectures *ἀγγελίην*, cognate acc. with *ἤλυθε*. For the embassy of Menelaus to Ilios, see Hdt. ii. 118.

210. στάντων: *στάντες* Bentley. **211. ἑζομένω**: *ἑζομένων* Zen.

214. *Cf.* Menelaum ipsum dulcem illum quidem tradit Homerus, sed pauca dicentem Cicero *Brutus* 13.

215. εἰ καί: *ἦ καί* or *ἤ καί* Nicanor; *ἢ καί* Bekker and Nauck; *ἦ καί* Christ.

217. κατὰ χθονός: *cf.* donec Laertius heros | astitit, atque oculos paulum tellure moratos | sustulit ad proceres expectatoque resolvit | ora sono Ovid *Met.* xiii. 124 ff.

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220. **φαίης κε**: the speaker may be carrying himself in thought to the past, and use this as an ordinary potential opt., "you would not think."

224. Rejected by Bentley, followed by Heyne and Bekker. This verse seems to be from another 'recension,' and out of place when the preceding verse is read. Initial ϝ is neglected twice in this verse (ϝεῖδος ϝιδόντες).

227. **τε καί** Ar.: ἠδ' Mss. **236.** **ἰδέειν**: ἰδέμεν?

244. **φίλῃ**: ἑῇ Zen., see Brugmann *Problem der homerische Textkritik* 30.

270. **ἔχευαν**: ἔχευον Ar. **272.** **ἄωρτο**: ἄορτο D.

273. For Agamemnon as priest, *cf.* Aristotle of the Homeric kings: *κύριοι δ' ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας καὶ τῶν θυσιῶν ὅσαι μὴ ἱερατικαί· καὶ πρὸς τούτοις τὰς δίκας ἔκριναν Politics* iii. 14.

278. Nitzsch in his commentary on the *Odyssey*, iii. 185, called attention to the fact that only here, T 259, and λ 576–600 (concerning Tityus, Tantalus, and Sisyphus, — a passage thought to be later than most of the *Odyssey*), do we find allusions in Homer to punishment after death. Hence Nitzsch supposed καμόντας not to be the original reading here.

280. **μάρτυροι**: μάρτυρες Zen.

286. **ἥν τιν ἔοικεν**: ἥν τε ἔοικεν Bentley, *cf.* A 126.

287. **πέληται**: κλέηται Nauck.

291. **εἵως κε**: ἧός κε, see above, on A 193. — **κιχείω**: κιχήω, see above, on A 26.

300. For symbolical actions, *cf.* Soph. *Aj.* 1155, Theoc. ii. 23 ff.

310. The poet's hearers did not need to be told what disposition was made of the lamb.

318. **θεοῖς ἰδέ**: not θεοῖσι δέ, which would form the 'forbidden caesura' of the fourth foot.

326. **ἑκάστου** Ar.: ἑκάστῳ all Mss.

329. Some have argued from this verse that Homer pronounced Ἑλένη with initial ϝ, but the caesura is sufficient to account for the length of the final syllable of Ἀλέξανδρος, § 41 *p.* — **Ἑλένης πόσις**: Plutarch calls attention to this epithet, as if Homer could say no more of Paris than that he was Helen's husband, but *cf.* ἐρίγδουπος πόσις Ἥρης H 411.

334 f. Zen. ἀθετεῖ.

338. After this verse, Zen. added: ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' ἀσπίδα τερσανόεσσαν (θυσσανόεσσαν?).

340. **ὁμίλου**: perhaps ὁμίλοο, since a dactyl is almost required before this spondaic close.

348. **χαλκός** *A*, Ar.: χαλκόν *C*, *D*.

351. **κάκ' ἔοργεν**: κάκ' ἔρεξεν Bentley.

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352. ἀθετεῖται.—**δαμῆναι** Ar.: *δάμασσον* Mss.

362. **αὐτῷ**: *αὐτῇ* (*sc. περικεφαλαίᾳ*) Ar.

364. **εὐρύν**: *αἰπύν* Zen. **366.** **τίσασθαι**: *cf.* v. 112.

368. **οὐδὲ δάμασσα** Ar.: *οὐδ' ἔβαλόν μιν* Mss.

380. **ἔγχει**: did Menelaus have a second lance, then?

381. **δ' ἄρ'**: *δέ* Nauck.

383–448. Lachmann ejected these verses, and is followed by others.

384. **Τρωαί**: Τρῳαί *A*, *C*, *D*. **385.** **ἐτίναξε**: *ϝ'* (*ϝέ*) *ἐτίναξε*?

387. **ναιετοώσῃ** Ar.: *ναιεταώσῃ* Mss. **396–418.** *ἀθετοῦνται.*

406. **ἀπόεικε κελεύθου** Ar.: *ἀπόειπε κελεύθους* Mss.; *ἄπο εἶκε κελεύθου* Stier.

409. Rejected by some ancients, because of the unusual use of *δοίλην*.

411. **πορσυνέουσα** *C*: *πορσανέουσα* *A*, *D*, Ar.

414. **μεθείω**: *μεθήω*. **415.** **φίλησα** Ar.: *ἐφίλησα* Mss.

423–426. Zen. condensed into: *αὐτὴ δ' ἀντίον ἷζεν 'Αλεξάνδροιο ἄνακτος.*

432–436. *ἀθετοῦνται.* **434.** **παύεσθαι** *C*, Ar.: *παύσασθαι* *A*, *D*.

436. **δαμήῃς** Ar.: *δαμείῃς* most Mss.

441. **τραπείομεν**: *τραπήομεν* Curtius, *cf. ταρπήμεναι.*

442. **ἔρος**, *cf. ἔρον* A 469: *ἔρως* Mss.

445. **Κρανάῃ**: *κραναῇ* *A*, as adj.

453. **εἴ τις ἴδοιτο**: *εἴ κε ἴδοιντο* Bentley, *εἴ γε ἴδοντο* Nauck.

459. **ἀποτινέμεν** Ar.: *ἀποτίνετον* Zen.; *ἀποτίνετε* La Roche.

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